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THE RELIGIOUS STATE AND MODERN SOCIETY.

AS there is a growing disposition on the part of some to speak disparagingly of what is called the "religious state" as though it were something merely adventitious to the Catholic religion; something useful and perhaps necessary for past ages but rather out of place in our own times; a desirable ornament when not procured at too extravagant a cost; it may not be amiss to say a few words on the nature of this institution, its place in the Church and its relation to the Christian religion. As intelligent Catholics such knowledge ought to interest us for its own sake; but living as we do among non-Catholics who are continually crying down the life of perfection and the practice of the evangelical counsels, it is doubly necessary that we should have a firm grasp of the truth both for their sake and for our own, to silence if not to convince them; and to satisfy ourselves. And be it noticed that the scope of this article is to defend, not religious orders in the concrete, but the religious state in general, or the public profession of the three evangelical counsels.

St. Paul boasts—and he is a great boaster—that the world is crucified to him and he to the world; and "God forbid," says he, "that I should boast in anything save only in the cross of Christ." The cross has become so outwardly honoured since those days; such an object of worship and adora-

tion ; so haloed round with secular glory from the labours of poets, painters and carvers that St. Paul's words do not sound so mad in our ears as they did in the ears of those who looked on crucifixion as we do on hanging or penal servitude ; and who felt as little reverence for the cross as we do for the gallows or the tread-mill. To get the full flavour of his sentiment we should have to put the word *gallows* instead of *cross*, and *hanged* instead of *crucified*. His meaning is that the world, that is those who place their ultimate happiness in learning, pleasure, refinement, culture, wealth, influence, power, look on me as a criminal, an outcast, a fanatic ; weak, foolish, contemptible, coarse-minded, uncultured ; and I, strong in the conscious possession of truth, return these compliments with interest ; "the world is crucified to me"; it is in my eyes altogether mad, wicked, contemptible and wretched.

Herein St. Paul is the typical Christian. As far as we are permeated with the spirit of the Gospel, so far shall we feel an ever-growing contempt for the life and conduct and aims of the spirit of worldliness wheresoever manifested ; in Catholics or non-Catholics ; in Christians or non-Christians ; in its professed votaries or in its professed enemies. It is not the world but worldliness which is hateful to God—a subtle leaven of unbelief and selfish egoism lurking in all our hearts ; and breaking out like a plague over the millions of humanity. And as our contempt of worldliness increases so too will our reverence for the "evangelical counsels" and the religious state increase. For just as the Church of Christ took the hated gibbet and lifted it above her altars and taught men to bow down and worship what the world spat upon and trampled under foot ; so by the existence of her religious orders she continually sets the world at defiance ; and teaches men to love and honour and—when it is God's will—to embrace what the world hates and despises and flies from,—namely, poverty, self-restraint, mortification, obedience, submission, humility.

Our divine Saviour is rightly said to have sanctified and exalted and imparted a sort of sacramental dignity to what-

ever He touched, or used, or made in any way His own. It is the instinct of love to choose the lot, to imitate the ways of those we love. "Lord," says Peter, "I will go *with Thee* to prison and to death." "Where thou goest," says Ruth to Naomi, "I will go; where thou lodgest I will lodge, thy people shall be my people, and thy God shall be my God. Where thou diest I will die and there also shall I be buried." It was the purpose of God to govern and reform the world not by theories and philosophies but by this imitative power of personal love; to draw men's hearts to Himself so that it should be their chief glory and joy to live as He lived, choosing and loving the lot which He chose and loved; walking in the paths trodden by His Blessed Feet. "I am the Way." "If any man will come after Me . . let him follow Me." "When He leadeth out His sheep (the Good Shepherd) goeth before them."

But the world into which He came was a world where riches, wealth, possessions were worshipped and idolised to the ruin of souls and the dishonour of God. "Idolised" because they were sought as an end in themselves; or sought in a spirit of selfishness and individualism, not for the common good but for the exclusive good of the unit; where accordingly wealth was acquired by fraud and oppression of the poor; where the labourer was despised by the capitalist as the vanquished by the conqueror. For it was not only the little world of Judea two thousand years ago but the great world of all the nations and ages that He came to heal. It was in answer to the cry which to-day goes up to the ears of God from the oppressed millions of humanity no less than to the cries and groanings of past ages that He has come down as Emmanuel—God, one of ourselves; Jesus the Carpenter of Nazareth. To poor and rich alike the love of wealth is the most fruitful source of misery, spiritual and temporal. Superabundance on the one hand is a snare to the rich, making them feel independent of God in so many ways, like the poor fool who said "Soul take thy ease; thou hast much riches laid up." Furthermore it is the key to endless pleasures and enjoyments the appetite for which, when

unduly indulged, grows insatiable and tyrannical; and breeds that sensuality which blinds the understanding to every spiritual conception and makes the heart cruel and selfish. It is no less the passport to vain honour and to influence which also come quickly to be desired as ends in themselves with a spiritual hunger less degrading but really more soul-destroying than the craving for luxuries and enjoyments. The mere possession of superabundant wealth is no sin in itself, no injustice, as socialists pretend it must necessarily be; but it is a continual occasion, almost a proximate occasion, of such tendencies and temptations as we have just spoken of. For it is all but impossible for ordinary souls to possess wealth and yet not to love it; and "the love of money is the root of all evil." How rare are they who not only believe but who realise that their wealth is given them by God for the *common good;* that if they are allowed certain luxuries and enjoyments as the fruit of industry, their own or their parents', it is only because the *common good* requires that there should be such differences within reasonable limits; and that there should be a stimulus to industry; and because social unity requires that we should share both good and evil; wealth and poverty, reward and penalty for what we are not personally responsible. Hence it is not against the poor but for the poor that they hold their wealth; insomuch as the poor are members of the same body. It is in the power of doing good that the true privilege of wealth and position lies. "Let him that sitteth at meat be as him that serveth," says our Saviour, who was at once Lord of lords and Slave of slaves. To rule is to be great because to serve is to be great; to have is happiness because to give is happiness. "It is more blessed to give than to receive." And besides all this it is the tendency of superabundant riches to ruin the spiritual independence of man by making him the slave of imaginary necessities. History everywhere testifies to the social and national decay consequent on the selfish accumulation and selfish use of wealth. We must not find fault with productive expenditure; nor even with such as promotes the moral, intellectual and phy-

sical development of individuals. For society is helped and strengthened by the multiplication of healthy, intelligent and moral citizens. We are not Vandals nor Puritans to deny the purifying pleasures of fine art to those who can afford them; nor are we so narrow-minded as not to see that there is such a thing as useful leisure; and that the existence of a leisured class is not necessarily a source of corruption but may and ought to be a helpful factor in the general well-being. It is against the enervating effects of luxury that we protest; against the indulgence of sensuality; against the squandering of possibilities of happiness; of true utilities, to no purpose or to an evil purpose.

Again to the poor, no less than to the rich the love of wealth is a source of misery. For not all who are poor in fact are poor in spirit; and grasping avarice is confined to no class of society. No doubt where there is real insufficiency and destitution it is impossible—apart from miracles of grace—but that the heart must be eaten up with cares, or hardened with despair. On such poverty the mother of all vices, our Saviour has pronounced no blessing; but only a curse on those who are responsible for it. But it is often the comfortable poor who are most enslaved with a desire of accumulating; with a thrift that has become an end itself, instead of reasonable means to a reasonable end.

It was therefore needful for us that our Saviour by embracing poverty should make that state of life more honourable and more lovable to His followers. He knew that it was as difficult for a rich man to use his riches unselfishly as for a camel to go through the eye of a needle; He knew that for the majority it was far better, safer, happier to be actually poor, to have less rather than more, and to be content with that less. And that they might be not only content but better pleased with that lot, He made it His own. To the anti-social, individualist spirit of worldliness nothing is more hateful than poverty; none more contemptible than the poor; and so to condemn and defy the world and to show His contempt for its judgment our God came among us as a poor man, labouring for His daily bread in the sweat of His brow. He

embraced poverty and thereby made it something divine—Holy Poverty, the Bride of Christ.

> With Christ she mounted on the cross
> When Mary stayed beneath. (Dante.)

He shared it with His Blessed Mother; with St. Joseph, with His Apostles and with His closest friends. To them He says, speaking of the perfection which is counselled though not commanded, "If thou wilt be perfect, go, sell all that thou hast and give to the poor . . . and come and follow Me," the Son of man who hath not where to lay His head. And let us notice in passing that the spirit of poverty is not a spirit of economy or parsimony; not a spirit of keeping but of *giving; sell, in order to give* to the poor; after His example "who though He was rich, yet *for our sake* He became poor" and "emptied Himself of His glory." It is the spirit of devotion; self-sacrifice, self-forgetfulness; the very antithesis and antidote of the love of acquisition. Again; it was not well possible for our Saviour to choose any but the harder lot and the lot of the majority. Which of us could bear to go well-clad or to feast sumptuously, or to make merry if one most near and dear to us were in destitution and pain and poverty? Even though we could in no way by self-privation relieve his misery, yet love and sympathy would make the inequality intolerable to us and we would be restless and miserable till we were on the same level as he. True, common sense has no justification of such a sentiment; but there is something in us, thank God, much diviner than common sense; something that is a spark from that fire that burns in the Human Heart of God Incarnate. It was not merely to guide us, to encourage us, to feel with us and for us, that our great High Priest was tempted and tried with all our temptations and trials; but because love is miserable until it shares the sorrows of the beloved; it feels itself false and disloyal if it enjoys any advantage in solitude. "Pauperes semper habetis vobiscum;" there would always be poor while the world lasted; and furthermore the poor would always be in the majority. For, whatever socialists

dream to the contrary, the distribution of wealth will always be hierarchic; the rich will be few and the poor will be many. But our Saviour was necessarily with the majority; for the few are for the many and not the many for the few; the rich are for the poor and not the poor for the rich; the gifted for the needy and not the needy for the gifted. *Nemo sibi vivit.* Finally; He had come on a mission of reparation to make atonement for the sins of the world. He saw, as none other saw, the torrents of iniquity and offence that streamed from this one source of avarice or the selfish love of wealth: and therefore despising what the world loved and loving what the world despised He willingly and freely chose to be poor rather than to be rich.

And the Church, His Spouse, has faithfully guarded His doctrine in this matter of poverty; and she proclaims it not only by word of mouth, but by the continual object lesson given by the professors of voluntary poverty. She allows and encourages her children, who are called thereto by God, to make obligatory on themselves by vow what is of counsel and free to all; to seal a contract with poverty and to make her their bride as she was the bride of Christ. And let us notice that the sacredness of the marriage tie and the specific distinctiveness of conjugal love depends on the bond being irrevocable at will and perpetual. So he who gives himself to poverty irrevocably, who locks the fetter and casts away the key loves her with a devotion far other in kind and degree than he who embraces her at will or takes her on trial or with the possibility of a divorce in view. And so of religious vows in general. It is excellent to practice continence or obedience; but far more excellent to vow oneself to the practice. It is then in sympathy with the intentions and motives of Jesus Christ that souls here and there are drawn to the profession of poverty; loving it first of all for His sake, that is, because He loved it and made it His own; and then, more intelligently entering into His mind, they love it for the sake of mankind because it is the harder lot and the lot of the many; and because they see that the love of riches is the source of all kinds of social misery and injustice and

therefore they give themselves to the preaching of poverty by their life and example, giving up freely the wealth, or the opportunities of wealth, they might otherwise have lawfully enjoyed. And finally in a spirit of reparation for all the dishonour done to God by the worship of money, they do not merely accept the poverty that may be laid upon them in the course of Providence contentedly and cheerfully, but they freely make themselves poor for ever.

But against all this doctrine economists urge that the love of money, the desire to procure comforts and to raise the standard of enjoyments is the root of all good, that is, of all progress and increase of national wealth which eventually redound to the relief of destitution and poverty. Christ says: "Sell all and *give to the poor*." He desires that poverty should be relieved. He regards it therefore as an evil. He insists strongly and frequently on this duty. Plainly to find the causes of poverty and to remove them is the truest and most universal kind of charity. May it not be said, they urge, that He is preoccupied rather with the evil of superabundant riches, that is, of capitalism, than with the excellence of poverty; that it is only freedom from those particular evils which makes poverty *preferable*, in spite of other evils of its own.

To this there is but one answer. It is most true that where there is no love of money or of comforts there will be industrial stagnation, much poverty and wide-spread destitution. And there are some who are bold enough to say that such a state of things is from a Gospel standpoint preferable to economic efficiency and progress. Nor do we deny for a moment that the squalid peasantry of the West of Ireland is not only more spiritual-minded and moral but even far happier in the best sense than the well-to-do bourgeoisie of a manufacturing town—and after all, happiness is the only sane end of progress. Still it would be wrong and mischievous to allow that Christianity is in any way hostile to true and rational progress; or that the *real* interests of this world and the next were incompatible. But the world is one thing and worldliness another. The latter is an enemy of

the interests of Christianity ; but it is also an enemy of the interests of the world. For though Christianity seeks first the Kingdom of God, it seeks *ipso facto* the advent of that Kingdom upon earth ; and that God's Will may be done on earth, in the individual, in the family, in the state, in things temporal as it is in things eternal, "as it is in heaven." Truth, justice, equity, charity, happiness, liberty, fraternity,—what are these but the will of God? And what are these but the rational ends of progress, the truest interests of this world which God so loved that He gave His only Son to die for it? "What God has joined together let no man put asunder." This world and the next are related as body and soul. The body is subordinate to the soul ; but it is not its enemy, not even its slave—as Manicheans or Platonists hold ; but its companion, its helper, its friend. Both, we believe, are to be glorified together ; and we also believe that in some way the kingdoms of this world are to become the kingdoms of God and of His Christ ; and that a renewed and purified Heaven and Earth will supervene upon the old. It has ever been the aim of the Father of Lies to present God to us as at variance with Himself ; as hating our material bodies, and as hating the world which He Himself has made ; and to interpret restraint and government as a manifestation of hostility towards that which is restrained and governed. *Quem diligit castigat* is the law of God's dealings with all His creatures in their progress from nothingness to their pre-destined perfection. The tendency to extravagant self-assertion common to all finite natures ; that is, the tendency of the parts and members to forget their subordination to interests of the organic whole, and to make themselves central and supreme, is not without its utility and necessity. For it is the very force or energy which has to be turned and constrained to the common good by him who governs in the general interest. The tangential tendency of the earth is given, not to be realized, but to enter into combination with a centripetal force whereby its orbital course is determined. In unreasoning creatures, and even in man so far as he is merely animal and unreasoning,

this self-asserting, egoistic instinct reigns supreme and needs to be restrained and guided by a Reason or Mind which is outside and over all. But with the dawn of subjective reason man wakes to a consciousness of certain extra-regarding instincts of soul and body within him which he at length recognises as the will of Universal Subsistent Reason working within him; and in free conformity to which his own subjective reason is perfected. If then our lower and self-assertive instincts must be chastened and restrained, it is not because they are evil in themselves or of diabolic origin; but because they are of themselves blind and unreasoning and need to be guided into the service of reason; it is because they are as useful in yoke as they are destructive outside it. And similarly this temporal and transitory world is not to be served but to serve; it is not to dominate and destroy us, but to obey and help us—*non in destructionem sed in aedificationem.* It is through the perceptions of our bodily senses that our mind is waked into life and fed and formed. And it is through this visible world and its kingdoms that the Kingdom of God is to come. True it is that the end governs and guides the whole process of growth, that it is the informing, animating force. The soul is prior to the body which it gradually moulds for itself; and the highest perfection mental or moral which it reaches is but the expression and realisation of a capacity which was in it from the first. And so, it is the Mind of God, and the Idea of His Kingdom which through tortuous and incomprehensible vicissitudes mould the course of human history into gradual conformity with itself. What folly then to think that the Church of God should be indifferent to the course of the world and withdraw herself into the desert. *Vos estis sal terrae. Vos estis lux mundi.* She is the salt, the leaven, the light, of the world; and her influence must be all-pervading.

It is then absurd and narrow-minded to regard modern progress and civilisation as being the pure result either of Christian or of anti-Christian principles and tendencies. It is a mixed product containing much good and much evil

inextricably intertwined, as are the roots of wheat and tares in the Master's field. All that is really good in it is the fruit of the eternal and necessary principles of the Gospel; all that is evil is from the selfish spirit of worldliness. Were it possible to root out the tares the wheat would grow more freely and fruitfully. What chokes and retards civilisation is the same weed of wordliness which strangles the Gospel and forbids its full development and expansion. What do socialists and individualists revile one another with, except with the disregard of Gospel principles; with avarice, with luxury, with injustice, with tyranny?

Let it be granted then that if the Gospel forbids us to seek more than bare sufficiency of food and raiment; or to make provision for the future; or to compete with others in the race of life; if its ideal is a life in the desert apart from all human interest; if it inculcates mortification of every sense and every affection as an end in itself in the spirit of Buddhistic pessimism; if it teaches us to despise the great drama of human history as an unmeaning 'tale told by an idiot'—as though He who cares for the individual life cared naught for the life of cities and nations—if all this be the essential tendency of Christianity then indeed it is the enemy of civilisation and progress. But this is an ignorant travesty of the Gospel which has never been accepted by the Catholic Church, however favoured by certain heresies which have arisen within her and broken off from her. We are forbidden to seek temporal things *first*, that is as the profane and worldly-minded seek them, who regard them as ends and not as means; we are forbidden—not foresight and prudence—but anxiety and fretfulness in these matters; we are forbidden to advance ourselves at the expense and injury of others; to seek our own good at the sacrifice of the common good; we are forbidden even in temporal matters to seek the lower in preference to higher necessities and enjoyments, to indulge in senseless display and luxurious, wasteful sensuality; we are forbidden all that degrades and enervates the individual and thereby weakens society; we are forbidden such aggrandisement as causes atrophy and anemia in the lower

members of the body-social, and hypertrophy and plethora in the higher—a double cause of social decay and death. But nowhere does the Gospel teach us to despise any good creature of God's which used in due measure and season promotes human happiness and leads us to serve and praise Him better than before. If a corrupt and luxurious civilisation deadens and debases the soul ; yet it cannot be denied that of itself civilisation tends to the development of man's spiritual faculties and thereby renders him a more fitting instrument of the Divine praise. Knowledge has deservedly come into certain disrepute in an age where it is worshipped merely as eventually productive of multiplied comforts. But this perversion does not make it less true that knowledge feeds and ministers to wisdom ; and that extended knowledge is one of the principal fruits of civilisation. Civilisation is a good thing ; one of God's helps to salvation ; it is therefore a grace to be sought and laboured for. Starvation, squalour, destitution, suffering are not good in themselves. If Christ or His saints have sought and embraced them it has been in a spirit of penance and reparation for sins of luxury and avarice ; or else because such is the harder lot of the majority ; or else to inculcate that detachment from the selfish love of riches which is needful for salvation.

But there is, thank God, an unselfish love of riches that can more than supply all that energy which is requisite for progress and civilisation. As it is, when a man works for his family he usually works harder than for himself alone. But it is the tendency of Christian charity to throw down the barriers of family and clan, and without lessening the measure of our love for our immediate kin, or destroying its due gradation, to allow our affections to circle out indefinitely to the furthest limit of humanity. Indeed the extent to which the wavelets circle out depends on the force of the central disturbance ; and it is the deepest love that spreads most widely without diminution of intensity. Our Blessed Saviour whose love reached to every son of Adam, past, present and future, loved His Mother and special friends with an intensity proportioned not inversely but directly to the infinite reach of

two arms of His cross. Is there not enough evidence in the past and present of the existence of nobler and wider hearts which have preferred the general good to their own; of men who have like Good Shepherds laid down their life for their flock; is there not enough heroic unselfishness even now in the world to bid us hope that what family-love can do, a love of humanity fed by Christain faith and hope and charity may effect one day more abundantly? As the false philosophies of pagandom prepared the world to receive the truths after which they were vainly groping; so the pseudo-humanitarianism of our day seems to be making possible a fuller declaration of the Christian doctrine of fraternity and love than would have been listened to last century.

Therefore as a man who understands that to rule is to serve may ambition rule simply out of love of the many and a desire to serve them; so a man may ambition wealth just because it increases his power of doing good; of perfecting himself and those who are connected with him in due gradation from the nearest to the furthest, within a sphere which is increased by every accession to his riches.

In no sense therefore is the love of poverty hostile to civilisation. It is compatible with the love of riches; provided it be an unselfish love. Plainly it is compatible with a keen desire to get money in order to give to the poor. But all wealth that is reasonably and unselfishly used is for the general good and redounds to the relief of the poor. Yet as has been said, it is easier for a camel to pass through the eye of a needle than for a rich man to use his wealth unselfishly. With God it is possible; and Christianity has multiplied and will yet multiply these miracles of grace. Still we are far off from the ideal; and the poor if not the destitute will be with us always. The love of the poor will lead us not only to individual, but to corporate and social efforts for their relief. It will urge us to study the laws of economics, to seek out the causes and remedies of want and suffering. And the love of poverty, what is it after all, but the love of *the poor*—"I was a father to the poor," says Job; that compassion for the weaker members of the body social which is the counter-

agent to the corruptive tendency of competition. By embracing the state of the poor, the religious of the Catholic Church keep before the world His example who was poor Himself and has chosen the poor to be His representatives; and they choose what He chose, they love what He loved,—not blindly only, for love of being like Him exteriorly; but intelligently, for the same reasons as He; being like Him in their mind and in their heart.

The second great vice of the world is sensual licence and impurity. We need scarcely enlarge on so unsavoury a theme. Commenting on the words: "Behold the Lamb of God who taketh away the sin of the world," some have thought that this *par excellence* sin of the world is nothing else but impurity. Be that as it may, it is certain that it has at all times been the commonest form of sin; and that those who pass through life untouched by its contamination are few and far between. We know moreover that it is the gravest and most persistent of social evils; the chiefest hindrance to collective happiness. It is not only the conditions of civilisation but the exigencies of Nature herself that demand restraint in this most difficult matter, and that, for most men, and in most cases. It is not our intention here to explain this apparent anomaly, but simply to take it as we find it. It lies in the fact that God has planted in our animal nature a strong and rebellious instinct which He requires us to resist in the large majority of instances—even in the case of those for whom the married state is practically possible. We know quite well that the indulgence of this instinct during the early years of puberty when its importunity is most irksome would be fatal to the physical development of the race. We know that its invariable indulgence at any time would be equally so; and that its importunity increases by habitual gratification. We know that the conditions of any sort of civilisation require frequent periods of abstinence in those who are married; that they make very early marriage impossible even were it physically desirable. Furthermore there will be many who for one reason or another will be unable to marry. Look at it how we will, we see that restraint is one of the

necessities of human life, as much as labour, or sorrow, or death.

It is the harder lot and the lot of the many; and He who would have His friends feel for that lot and make it their own, came among us, not as an example of conjugal perfection, but as a virgin, born of a Virgin; His foster-father, a virgin; His herald, a virgin; the friend of His bosom, a virgin; His heavenly body-guard, virgins—virgins not in mind only, but in body. It was that He might sanctify and exalt virginity that He embraced it and gave it to His choicest friends to embrace; so that a weak and impure world might be strengthened to honour and reverence virginity; to see in it the very crown of human dignity, the absolute mastery of the spirit over the most imperious exactions of the flesh; to emulate it and approach as near to it as possible by perfect chastity and spotlessness according to each one's state of life; or even to embrace it, if called thereto, as a higher and holier state than that of matrimony. For it is higher and holier to serve the many than to serve the few; to forsake home and kindred for the Gospel and the Kingdom of God on earth, and thereby to find a hundredfold even in the present life.

Here, as in the case of poverty, Christ took what was bitter and sweetened it by making it His own. For the love of being like Christ and His Mother and His friends, thousands in every age have embraced freely and gladly that hardship which is imposed upon so many whether they will it or no. And still more do they resemble Him when they do so for like motives and out of "compassion for the multitude." With what face can the wealthy preach contentment to the poor; and with what face could the Church preach continence to the world, did she not practise it in the persons of her priests and religious? *Semper et ubique*, always and everywhere, even in the corrupted ages the Church has preached an object lesson to the world by the existence of her voluntary celibates of both sexes; and more especially those who by a solemn vow have wedded themselves to the conflict for life. Were it not for such examples men might well say

that the yoke of chastity was impossible, as many Protestants do say, who like to think that the abuses of certain times and places prevail everywhere among professed celibates, only better concealed. Let us leave them to their foul thoughts who make themselves the measure of all else. Yet let us not suppose on the other hand that they who fly to the cloister or to the altar are as cowards who flee from the van to the rear; rather they seek the thick of the fight, that learning the tactics of the enemy they may be able to help others; and having suffered themselves pity the sufferings of others. God, says St. Paul, "comforts us in all our tribulations that we may be able to comfort them who are in any trouble with the same comfort wherewith we ourselves are comforted of God." Nay more, if we may believe the mystics, they "fulfill the law of Christ" by bearing the burden of others; even as the Ransomers of old who as free hostages embraced the captivity which would have endangered the faith of their weaker brethren. They do not escape temptation but they face it and bear it and suffer as perhaps none others suffer. And moreover it is in a spirit of reparation to God's injured honour that they willingly forego what is lawful in order to make atonement in union with Christ for the lawless indulgence and sensuality of others, and to turn away God's anger from many a sinful city or state; as it might be, the ten just men needed for the salvation of Sodom.

The better we understand the social and practical importance of an *idea* the more shall we be convinced that apart from all Christian and supernatural considerations whatever, the existence of voluntary celibates and voluntary mendicants is of incalculable importance; that as a living object lesson it drives home truths simply and effectually in a way which no amount of verbal insistence could succeed in doing. Hence as we saw before, the Protestant spirit of worldliness is socially destructive, while the Catholic and eternal principles of the Gospel are conservative and progressive.

Once more; Christ came into the world where independence, self-direction, self-government were worshipped as ends

in themselves; where obedience was viewed as at best a necessary evil—the less of it, the better. He knew that each member of the body was healthier, happier and more useful in its own place; in subjection to the superior members and to the head; in concord and agreement with its fellow-members; that independence, separation, individualism, meant death; death for the intellect, for the heart and affections; for all that belongs to man as a rational and free agent. Neither in home or in city, in Church or in State could there be progress or happiness without order, harmony and subjection. He knew also the strength of man's self-assertive instincts,—useful and needful when restrained and pressed into the service of higher instincts and principles, but destructive of social life when suffered to run riot in the form of lawless self-regarding ambition, grasping at the reins of government for purposes of self-aggrandisement and self-glorification; caring for private gain, not for the common good. It is one and the same anti-social spirit which manifests itself as tyranny in the ruler and as insubordination in the subject —"omnes quaerentes quae sua sunt et non quae sunt Jesu Christi"—seeking themselves and not the community; and in seeking themselves, losing themselves; even as they who lose themselves and suppress their egoism find themselves again. For it is in proportion to the perfection of the social organism that the individual can enjoy perfect liberty and full mental and moral development. "He that seeketh his life shall lose it; but he that loseth his life for My sake shall find it." It was then the spirit of obedience that needed to be cultivated; obedience motived by charity, that is, by love of the common good; of the interests of Jesus Christ. The spirit that recognises God not in the unorganised multitude, not in the subject people, not in the ruling government, but in the *whole* social organism governing and governed together. The spirit that obeys no created will, but only the will of Him who has care for the whole. It is in obeying rather than in ruling that the majority of mankind are tempted by the anti-social, self-assertive spirit; and though the temptation is far stronger in the case of those who rule,

yet it was to lighten the lot of the many that our Saviour came, not merely to point out the expediency, beauty and necessity of obedience by word of mouth, but to teach us to love obeying for His sake; to prefer, should it be God's will, to obey rather than to rule; to sacrifice more rather than less liberty to the common good; to look on preëminence and authority as the less divine and sanctified lot. In the same spirit and for the same motives the religious of the Catholic Church have by their free and perpetual self-devotion to a life of obedience maintained in all ages the true social principle so needed for the healing of the nations. They have furnished an object lesson in the doctrine of obedience as ever taught by the Christian Religion.

These then are the three counsels of the Gospel; the three nails, as some will have it, whereby religious are fastened to the cross of Christ and held up to the derision of this foolish, near-sighted world. Near-sighted, for as we have said, all true progress and enlightenment which the world has so far seen is traceable to the prevalence of these three great principles, to the silent preaching of which religious devote themselves in life-long sacrifice; all the failure and defeat which progress has met with is due to their neglect.

We can hardly expect those outside the Church of the Saints to enter into the secrets of the Saints, or to understand how in the eyes of every true Catholic, poverty, chastity and obedience are looked upon as the better part, the luckier lot; as beautiful and lovable for their own sake; for the sake of Christ and His saints who embraced them; for the sake of the multitudes of mankind to whom the harder lot has fallen. Yet even outsiders have recently discovered that religious orders are exceedingly useful and economical institutions; that it is desirable to have people banded together and organised for the prosecution of certain philanthropic and charitable purposes, and that they should be content to receive for themselves strict necessaries from a common fund and not look for any salary or remuneration. So far voluntary poverty is an excellent thing. Likewise a married clergy is

rather an expensive institution; besides absorbing in family cares a larger fraction of the available clerical energy of the country. And as for obedience, of course some must obey, just as some must be poor and weakly and unfortunate—"poor creatures, how we pity them and how gladly we would do anything to alleviate their hard lot!" What would become of the government, the army, the navy, the family, without obedience? And who does not see that the lower orders should be kept in subjection and that ideas of liberty and equality are fraught with danger to public security? Use; economy; convenience;—these are the non-Catholic standards and tests. Not poverty for poverty's sake; nor chastity for chastity's sake; nor obedience for obedience' sake; not out of reverential love for the lot which Christ and His saints have made their own and embraced and sanctified; not for any sympathy with Christ's love of humanity for whose well-being here and hereafter these three counsels are so needful; not for any scorn and contempt of the spirit of worldliness which nailed Christ to the cross, and crucifies His little ones daily by the million,—the mortal enemy of God and of humanity; but for narrow, sordid, earthly, economical, mercantile reasons such as appeal to souls from which all that is ideal, spiritual, Catholic, eternal, has been driven by three centuries of individualism in religion, in politics, in philosophy and in morality.

It is not to new social systems that we can trust for the remedy of those evils which weigh upon the public conscience of these times. It is to the character of the people before all else. Doubtless this in its turn is conditioned by environments; and it may well be questioned if under the existing social organisation any universal amelioration through religious influence is possible. Still whenever such favourable conditions are secured it is religion and religion alone—nay, the Catholic religion alone, that will be able to effect and maintain that elevated moral tone which is essential for all veritable progress. It is by her continual insistence on the three Evangelical Counsels, illustrated and

brought home to the public mind by the lives and examples of her religious that she will keep alive that flame of charity kindled by Him who is at once the "Light of the nations and the Glory of His people Israel."

G. TYRRELL, S.J.

London, England.

THE NORTH AMERICAN COLLEGE AT ROME.

(FIRST ARTICLE.)

I.

As many of the details with which we must deal in this paper refer to events long gone by, we shall, first of all, briefly recount the events which led to the erection of the building, as well as the changes which it witnessed before its conversion to its present use. The history of the old edifice takes us back to the time of Francesco Baglioni, a member of the famous Perugian family of that name, and an ally by blood or marriage of the Medici, Savelli, and other noble families of Florence and Rome. As was the custom of noble cavaliers in his day, Francesco followed the profession of arms, and attaching himself to the service of the German Emperor, fought against John the Wise of Saxony, and Philip, Landgrave of Hesse. Heaven had blessed this warrior-knight with a saintly daughter, and at his death she became heir of his large estates. She married a member of the Orsini family, but after some years the death of her husband to whom she had been a holy and devoted wife, caused her to give her thoughts and life with renewed fervor to heavenly things, and she began to cherish the ardent desire of entering some religious Order. Divine Providence did not lead her, however, by this path. In the meantime she conceived the design to erect and endow a convent for the reception of ladies of noble but impoverished families. For this purpose she purchased in 1598 the ground upon which

the present College stands. A memorable overflow of the Tiber, the traces of which are not wholly effaced from this portion of Rome, delayed the erection of the building until 1602, in which year the convent was begun, and provision was made for thirty choir sisters of the Order of St. Dominic. Having a special devotion to the virtue of humility as characteristic of the Blessed Mother of Our Lord she gave to the new institute the title of *Santa Maria dell' Umiltà*, the name by which the street wherein the building is situated, is still known.

Here Francesca Baglioni Orsini passed the remaining years of her life. She never joined the Order, but giving all that she possessed to the poor, she lived a most simple, unostentatious life in the company of the nuns, taking her place among the novices when at the table with the community. She died in 1626, having spent nearly twenty-five years edifying by her virtue those who owed to her generosity this asylum of peace and prayer. The following inscription may still be read upon a marble slab set in the wall of one of the rooms :

L'ILL. SIG. FRANCESCA. BAGLIONI. ORSINI
FONDATRICE. DI. QUESTO. MONASTERIO
VISSE. IN. QUESTA. CELLA. CIRCA. XXV. ANNI
CON. ORATIONE. DIGIUNI. ED. ALTRE. BUONE. OPERE
SE. INFIRMO. LI. VI. DI. GIUGNO. MDCXXVI
E. MOSTRO. GRANDISS. PAZIENZA. CON. STUPORE. DELLE. MONACHE
E. MEDICI. OSSERVO. GRANDISS. SILENZIO. PARLANDO A PENA
NELLE. COSE. NECESSARIE
PASSO. A. MEGLIOR. VITA. LI. XV. LUGLIO. DELL. ISTESSO. ANNO
DOVE. SI. DEGNI. PREGARE. PER. LE. SUE. FIGLIOLE
QUEL. SIGNORE. QUI. EST. BENEDICTUS. IN. SAECULA[1]

1 "The most illustrious Lady Francesca Baglioni Orsini, foundress of this monastery, lived in this cell about twenty-five years in prayer, fasting, and other good works. She became ill on the sixth of June, 1626, arousing the admiration of the sisters and the physicians by her singular patience. She observed the strictest silence barely speaking what was necessary. She passed to the better life on July 15 of the same year. May she there pray for her daughters to that Lord who is forever blessed.

The convent continued to serve its original purpose until 1822, when it was sold to the Pontifical Government, and subsequently was handed over to the Visitandines (Salesian sisters). While in their possession, it was twice honored by a visit from the Pontiff King Pius IX., a fact which is commemorated by the following inscription upon a slab set in what is now the community chapel. It reads as follows:

PIO. IX. P. O. M
QUOD. A. D. MDCCCXLVI. DIE. II. MENSIS. JULII
DEIPARAE. ELISABETH. VISITANTI. DEVOTA
AD. CONTINENTEM. MARIANAM. AEDEM
EXTEMPLO. E. COLLE. QUIRINO. SACRO. CONFICIENDO. DESCENDERIT
MONIALES. DEINDE. PRAESENTIA. SUA. IVCUNDAVERIT
ITERUM. VERO. ANNO. EODEM. MENSIS. AUGUSTI. DIE. XXIII
CLAUSTRA. HAEC. INGRESSUS
VIRTUTES. VEN. MARGARITAE. MARIAE. ALACOQUE
HEROICAS. DECRETO. ADSERUIT
SORORES. A. VISITATIONE. BENEFICIIS. EIUS. CUMULATAE
FAUSTA. FELICIA. ADPRECANTUR.[1]

The second part of this inscription is of noteworthy interest as showing that in this house the Supreme Head of the Church set the first seal of authoritative recognition upon the heroic sanctity of the Blessed Margaret Mary, the Virgin Apostle of the Sacred Heart. Such is unquestionably the interpretation of the passage "claustra haec ingressus virtutes Ven. Margaritae Mariae Alacoque heroicas Decreto adseruit." A similar instance is that of St. John Berchmanns, the authori-

1 Upon the Supreme Pontifi Pius IX. the sisters enriched by the benefits of his coming invoke all happy blessings, since in the year of our Lord eighteen hundred and fifty-six, on the second of July, the day consecrated to the Mother of God under the title of the Visitation, he condescends to leave the Quirinal mount and visit this neighboring shrine of Mary, in order to celebrate the Holy Sacrifice, and afterwards delighted the religious with his presence; and also because on the twenty third of August in the same year he came to this convent where he formulated the solemn decree declaring the heroic character of the virtues of the Venerable Margaret Mary Alacoque.

tative opening of the process of whose Beatification was first published in the German College in Rome. It will be remembered that the Blessed Margaret Mary belonged to the Order of the Visitation, and the publication of the Decree in this convent was simply an act of thoughtful courtesy on the part of the Sovereign Pontiff. The College therefore is inseparably associated by this precious memory with the last and greatest of the special devotions of the Church, that of the Sacred Heart of Jesus. We soon behold the splendors of canonization encircling the brow of the angelic nun of Paray whose first glory was proclaimed where our American students daily come and go.

These Salesian sisters must have left about 1848, for we find that during the French occupation the building was used as a lodging by the French officers. Finally in 1859 at the suggestion of Monsignor, afterwards Cardinal Bedini, Pius IX. decided to convert it into a Seminary for American students, and the property was purchased by the Propaganda, partially with American contributions, for this purpose. A letter written at this time by the Roman Consul General, Mr. Binsse to one of the American papers throws light on the proceedings which led up to this important step. After stating the fact of several interviews with Cardinal Barnabo, Prefect of the Propaganda, and with Mgr. Bedini, Secretary of the same, relative to the project of founding a North American College in the Holy City, the Consul offers the following considerations bearing upon the establishment of an American College in Rome . . .

There are in Rome eight national Colleges; the Germanico-Hungarian, the English, Scotch and Irish Colleges, the Ruthene Greek, the Collegio Pio for converts, the Belgian College and the French Seminary. There are two more in process of establishment: the Austrian and the Lombard College; and I was besides told that some of the South American States have one in contemplation, and that a considerable sum of money has been promised for the purpose. The Catholics of the U. S. already outnumber any other single one of the denominations professing to be Christians, and along with their fellow countrymen, feel proud of the positio

which their country is assuming in the family of nations. Will they allow their nationality to remain any longer unrepresented in Rome, and in this respect be behind the nations or fractions of nations above mentioned? Furthermore, the energy and activity of our people have not been confined to commercial and material pursuits, but have besides distinguished themselves in science and in art. May not then American Catholics aim at achieving glory and eminence in Theology, which has been aptly termed the science of sciences, and in time, add yet others to the number of the distinguished theologians of the Catholic world?

2. The want of such an institution has been felt here as well as at Rome. I will endeavor to examine as briefly as I can the merits of this part of the question. We all know that one great difficulty under which the Church labors in this country is the scarcity of priests. Their limited number and their mutifarious duties alike preclude that subdivision of labor by which individual talent is best developed, and each branch of clerical duty best performed. At present the pastor of a Church, assisted ordinarily by a single priest, has the charge of all its temporalities, (no slight burden in itself), is expected daily to offer the Holy Sacrifice, to hear confessions, to superintend the instruction of the young in day and Sunday schools, to visit the sick night and day as may be required, and in addition to this, to prepare set discourses for the edification of his congregation every Sunday; and to conduct at particular seasons of the year, as during Lent and Advent, and the month of Mary, special religious services with instructions adapted to the occasion. Can the same individual so multiply himself as adequately to attend to all these duties? Must not each duty in turn be unsatisfactorily discharged? And does it not follow that preaching, which in Catholic countries is carried to so high a degree of perfection, and which has at this time and in this country, a marked and practical value of its own, will necessarily fall far short of what the exigencies of the case demand? Let me by no means be understood as intending to depreciate the merits and labors of our priesthood, they are beyond all praise. Discerning persons cannot but wonder that they accomplish as much as they do, but I am confident that they themselves feel the difficulties under which they labor, and that they would view with great favor any plan that would bring about an efficient accession to their number. Now this, it is believed, the American College will do for the whole country, rapidly, uninterruptedly, and in the best manner, and what is no trifling considera-

tion, at the least possible expense. It is not unreasonable to expect, that the attractive idea of being educated in Rome, may, in some instances, exert an influence that, by the divine blessing, may determine a vocation. Besides, when the institution is once under way, it will, by affording a general increase of facilities for ecclesiastical education, enable the Bishops to receive all candidates of whom they may approve. The creation of separate Seminaries for each diocese must of necessity be a very slow work ; funds have to be collected for the purchase or erection of the necessary buildings ; and what is far more difficult competent professors must be obtained at the sacrifice of other purposes of utility from which they have to be drawn. Now newly created or not wealthy dioceses will find in a central educational establishment situated in Rome an escape from these great and apparently insuperable difficulties. The older dioceses that are blest with more abundant means, will find in it a valuable assistant, which, by relieving the pressure on the Seminaries they already possess, will enable them better to meet their growing wants.

But another great advantage besides the increase in priests, will be that a higher tone will be given to the education of the clergy, and a high standard of excellence set up among them by the annual incorporation into their body of a number of men highly and carefully trained, and possessing an instruction vaster, more complete, and more solid than any which they can possibly acquire here. These would come to us full of the true Roman spirit, which they would diffuse through both clergy and laity, and bind both more and more closely to the great centre of Catholic Unity. The Holy See would no doubt, in process of time, reap the advantages resulting from a personal acquaintance of a large number of our clergy, who will have been educated under his watchful supervision. Our Seminaries would be invited to extend and perfect their means of ecclesiastical education, and would be acted upon in the same manner as were, some time ago, the Colleges and Universities of New England, by the return of Everett, Bancroft, and others, from the educational institutions of Europe. The non-Catholic portion of the community, who have already a traditional idea of the learning of our clergy, would be proportionately impressed by the presence in our body of a number of men of learning, and complete ecclesiastical education, who would, each according to his peculiar ability, contribute to the consideration and importance of the Catholic faith. Nor will these advantages be gained at the cost of any

diminution or impairing of the commendable parts of our national spirit and character in those thus educated away from home; for the American College, like other institutions in the Eternal City, being under a national direction, will, while drawing from the treasures of Roman instruction, educate its young levites *especially for America*, and for a life of utility among their fellow countrymen.

In this last respect the Propaganda may be said to be deficient, because the national education of its students suffers from their being confounded with others of so many different nations. In reply to those who might, perhaps, say that the Propaganda can fulfill all the purposes of an American College in Rome, I would mention here that it falls far below our necessities; the proportion alloted to America, viz., one quarter of the entire number of students, being always full and yet insufficent to provide for all applicants for admission. The fact that English is the mother tongue of the students in three of the already existing colleges, will, no doubt, excite in an especial manner, and in the highest degree, a spirit of emulation among American students; and it will urge them to rival those of Great Britain, whenever possible, and try to surpass them.

3. The last and greatest consideration is the wish of the Holy Father which he has already expressed to the Bishops of the United States. I was assured that he had the establishment of the American College deeply at heart, and that he feels the greatest interest in it. It happens unfortunately that the French troops occupy at present several buildings conveniently situated for our purpose, and it is not foreseen how long this occupation may last. This was given to me as a reason why the Holy Father may be prevented from setting apart for our use the proper *local*, which may therefore have to be purchased by ourselves. The Holy Father besides his blessing and his prayers,—so indispensable to the success of our undertaking,—will contribute material aid; but to what extent, and in what precise manner, cannot now be determined; it will however be designed as a mark of his interest in, and approbation of the work. Whether the amount required to purchase and fit up a suitable building in Rome be $100,000 or even $150,000, it is undeniably within the reach of the united efforts of the diocese of the United States. Let it be apportioned among them, a systematic mode of collection carefully devised, and the sum can be raised without any great difficulty, and without impairing our ability to contribute for other purposes. Have not $40 000, or for aught I know, a still larger sum, been drawn from the United

States for the Catholic University of Ireland, from which we never could expect to derive much, if any benefit? I have also heard of large amounts collected for the erection of churches in Ireland—for instance, some years ago for the Cathedral of Ardagh, and at the present time for that of Armagh. Did we not easily collect and send to the Holy Father at Gaeta, as a token of our filial regard, some $25,000? Have not the Catholics of this city quite recently got together the large sum $34,000 for the extension of a hospital? The idea of the establishment of a National College is not altogether new, it has before this been entertained and discussed by Bishops of the United States, who were anxious to provide the means of solid education, and of a vast and complete ecclesiastical education for their rising clergy. But there was a diversity of opinion as to where it should be located,—some preferring France, some Belgium, and others again Rome. Private munificence may found a college for the special benefit of the American Missions in Belgium, or any where else to great advantage, but no number of such institutions can take the place, or effect the purpose of an American College under the shadow of St. Peter's Chair. This part of the question has been happily settled by the express desire of the Sovereign Pontiff, to which I have already referred. It now only remains for the laity, as soon as the Bishops have agreed on the preliminary and indispensable concert of action, and have given the signal for action, to exert themselves one and all, and find the requisite means.

The rise and growth of the American College will form a proper sequence to the first appearance of an Apostolic Nuncio in our country,—it will add another glory to the present Pontificate, and endear it for ever in the memory of the Church of the United States. It will be the third notable institution of a similar great utility for which the Catholic world will be indebted to the Successor of St. Peter, and will exalt to contemporaries and to posterity the wisdom and pastoral solicitude, indefatigable and universal, of the great head of the Church, Pius IX.

L. B. BINSSE.

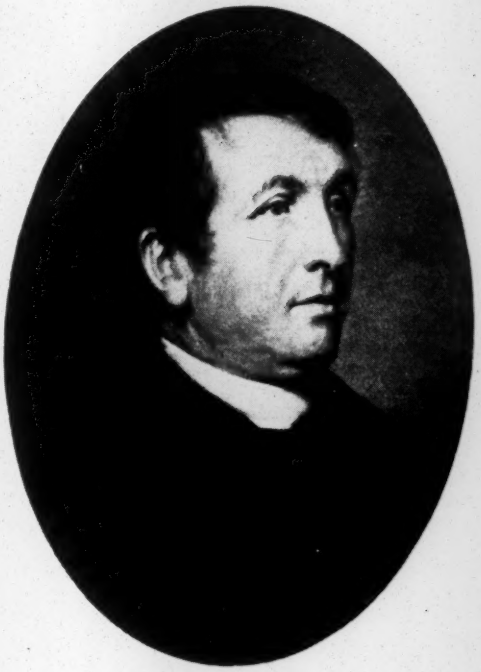
Less than a year after the matter had been taken up by the American Bishops, the Propaganda purchased the building for the use of the North American students, the Catholics of the United States having contributed a certain amount

toward fitting up the institution and maintaining its service. This fact is chronicled in an inscription near the parlor:

PROVIDENTIA
D. N. PII. IX. PONT. MAX.
AMPLIFICATORIS. CHRISTIANI. NOMINIS
QUAE. DOMUS. ANTIQUA. FUERAT. VIRGINUM. SALESIAN.
HANC. ALUMNIS. AMERICAE. BOREALIS. FOEDERATAE
IN. ECCLESIAE. SPEM. DOCTRINA. ET. PIETATE. EXCOLENDIS
AERE. SUO. COMPARAVIT. CONGREGATIO. FIDEI. PROPAGANDAE
TANTI. OPERIS. INSTITUTIONEM. COLLATA. PECUNIA. IUVERE
CATHOLICI. CUM. EPISCOPIS. AMERIC. AN. MDCCCLIX[1]

The new College was at first placed in charge of Dr. Bernard Smith, a Benedictine priest, who occupied at that time the chair of Dogmatic Theology in the University of the Propaganda. Dr. Smith died 11 Dec. 1892, at the age of 76 years, as titular abbot of the Mantuan monastery of S. Benedict. He acted as rector provisionally, as it was the intention to place the direction of the College in the hands of an American priest. Accordingly the Rev. W. G. McCloskey, who was then superior of Mt. St. Mary's, Emmittsburg, Md., became not long afterwards the regularly appointed rector. Upon his elevation to the episcopal see of Louisville, Ky., in 1868, his vice-rector, now the Rt Rev. Francis Silas Chatard, D.D., Bishop of Vincennes, Indiana, took the management, and remained in charge until called to his present field of labor. His place was taken by Monsignor Louis E. Hostlot, who likewise had been his predecessor's vice-rector. He died at his post Feb. 1, 1884, and the then vice-rector the Rev. Augustine J. Schulte, became pro-rector until the appointment, the following year, of Monsignor D. J. O'Connell.

1 Through the providential care of our Supreme Pontiff, Pius the Ninth, the extender and glorifier of the Christian name, the Congregation for the Propagation of the Faith with its own resources aided by those of the bishops and faithful of America purchased the house which had formerly been that of the Salesian nuns, in order that, as a hope of the Church, students of the United States of North America might here become thoroughly grounded in doctrine and piety.



DR. BERNARD SMITH, O.S.B.,

FIRST PRO RECTOR OF THE AMERICAN COLLEGE, ROME.

NORTH AMERICAN COLLEGE,
ROME.

At this time there occurred an incident which is of importance in the history of the American College inasmuch as it marks the prompt and energetic action of our Government which prevented the interference of the Piedmontese administration in the affairs of the institution. It will be remembered that by a general Act of Parliament the Italian Government had decreed the confiscation and sale of certain ecclesiastical property. Among the buildings designated as coming under this Act was the property of the Propaganda. On March 3, 1884, Cardinal McCloskey sent the following letter to the President of the United States:

To His Excellency Chester A. Arthur, &c., &c.
Your Excellency,

Information has been received by cable that the American College in Rome, a theological establishment for the education of American citizens, is about to be sold, in accordance with the recent decision of the Court of Cassation, ordering all the real estate of the Propaganda to be converted into government bonds.

Though technically held by the Propaganda, the American College is virtually American property, as the bishops of the United States have the use of it in perpetuity, free of cost, and as they have contributed large sums of money, probably equal to its original value, in alterations and equipments. The ecclesiastical province of New York, over which I preside, contributed $20,000 for this purpose in 1859, and all the other dioceses of the country also contributed their quota.

The decision of the Court is entirely unexpected. In this sudden emergency, then, as representing the Catholic Episcopate of the United States, I would beg Your Excellency to ask the King of Italy for a stay of proceedings, at least, in the premises, if it be not possible furthermore to exempt the institution, as virtually American property, from the operation of the law.

I would further suggest, in view of the urgency of the case, that communication be by cable.

I am, &c.,
John, Cardinal McCloskey,
Archbishop of New York.
Per *M. A. Corrigan,*
Archbishop Coadjutor.

In a separate letter addressed to Mr. Frelinghuysen, Secretary of State, Archbishop Corrigan explained more in detail the relation of the American Clergy to the Propaganda, and in particular to the American College as one of its dependencies. He cited recent parallel cases in which foreign Governments had saved the property of their subjects under similar circumstances and showed the injustice of the proceeding on the part of the Italian Government. Mr. Frelinghuysen promptly informed Mr. Astor, our national representative at Rome, of the facts, instructing him at the same time to put himself in communication with the officers of the institution and to do what he could to aid them. Mr. Astor conferred with the authorities of the Propaganda and the American College, and laid the facts before Mr. Mancini, the Minister of Italian Foreign Affairs. As a result of the negotiations the following cablegram, dated March 28, 1884, was sent to our Secretary of State: "'College exempted from Propaganda sale.'—Astor." This was confirmed by a subsequent account of the transactions in which the Italian Minister of Peace and Justice, Sig. Savelli admits that "the American College in Rome should not be in any way confounded with the real estate of the Propaganda which has been ordered to be sold." The details of this matter are found in the records of the 48th Congress, first Session.

In June 1895, Mgr. Denis O'Connell, after ten years of faithful service, resigned his position as Rector. In November of the same year, the Very Rev. W. H. O'Connell was appointed to the office. Dr. Rooker, present secretary of the Apostolic Delegation, had administered the affairs of the College in the interval; and Dr. Farrelly still acts as Vice-Rector.

The original set of students numbered, like the States of the Union, thirteen. Twenty-five to thirty was the average until 1870, when the number rose to fifty-eight. Of late years there have generally been sixty to sixty-five students in the house. As a rule the outgoing class of ordained students counts from twelve to fifteen, or even more.

The various Colleges in Rome have their special Cardinal Protectors. Cardinal Ledochowski, protector of the American College, is one of the most imposing figures among the great churchmen of these later days. Those who are familiar with the history of this venerable prince of the Church may to some extent realize the charm which his manner exercises upon the youth who propose to devote their lives to the defence and propagation of the Catholic faith. For years he endured trials and sufferings, imprisoned because of his unflinching adherence to the rights of holy Church whilst Archbishop of Gnesen and Posen during the Kultur Kampf in Germany. Though free now, under the roof of the saintly Pontiff who called him to share the burden and responsibility of his laborious Pontificate, Mieceslaus Ledochowski bears upon his lofty brow the spirit and seal of the martyr, and those who are privileged to converse with him are impressed by the apostolic force and enlightened vigor of his thoughtful words.

There are other persons not of the American College, yet closely identified with its progress spiritual and intellectual. Among these we must mention P. Cavecchione who for several years gave special instructions in Canon Law to the students during the rectorship of Mgr. Hostlot. Another figure, dear to every member of the house during those years, was that of the learned and humble Dr. Ubaldo Ubaldi, professor of S. Scripture at the Propaganda. He lived in the College as its spiritual director, and acted for many years as prefect of studies, preparing the young candidates who went up for the degrees of the doctorates in philosophy and theology. Every student of biblical science is familiar with his great work of Introduction to the Sacred Text, and his lectures at the various Colleges always drew eager listeners from among the best students. Many of the alumni of the College will also remember with kindly emotion the devout Jesuit Father Armellini who acted as confessor for more than a quarter of a century. Another professor domesticated in a manner with the American students was Dom. Fiorentini whose beautiful litanies and other musical compositions have

gained wide popularity through the efforts of former pupils from the American College who have fostered the love for the Roman melodies.

Among those who have gone forth from the College and done honor to it by being called to take rank among the hierarchy of the United States, are His Grace, Archbishop M. A. Corrigan, present metropolitan of New York ; Bishops H. B. Northrop, of Charleston, S. C.; Jos. H. Richter, of Grand Rapids, Mich.; Maurice F. Burke, of St. Joseph, Mo.; Charles E. McDonald, of Brooklyn, N. Y.; Ignatius F. Horstmann, of Cleveland, O.

Perhaps it might be ungraceful not to mention here also the only two persons still attached to the College who were present at its opening, namely Dr. Gualdi, the College physician, and one of the most noted practitioners in Rome, and Davide Pietrostefani, an old and faithful servant who still performs a light share of his former duties.

III.

Turning now to a consideration of the building itself and its surroundings we find much to attract our attention. The walks about the enclosed gardens present some objects of especial interest. At one of the angles stands a large group of statuary, a massive and noble "Descent from the Cross." This is the work of Achtermann, a German artist of Cologne, one of that group which counted Overbeck among its members, and whose ideal aim was to reunite in the varied branches of art a truly religious element with standard beauty of form. In the present work the artist endeavors to imitate the classic simplicity of Canova's style and to give it at the same time the religious character too often neglected by that master. The work before us is the original cast of the group in the Trinita Dei Monti, and is said to have occupied the artist for twelve years. At the opposite end of the same colonnade there is another example of this school, Pettrich's St. Cecilia, a graceful work in which the saint, attended by an angel, holds her traditional instrument of music. Near

this the fountains are plashing at the feet of America's Immaculate Patroness, and along the base of the walls lies a scattered fringe of carved fragments of marble composed of pieces of columns, broken inscriptions, and friezes, and other excavated forms, some of which may in a future day give valuable information to the inquiring archeologist.

The general appearance of the College building is that common to Roman structures, solidity of construction with scant attempt at external decoration. The plain, buff-colored exterior, except for the church façade which it includes, would give no hint of the use to which the building is applied. Within, the arrangement is that usual in community houses, but an American notices the total absence of wooden floors, the place of which is taken by tiling or brick-work. In the various rooms and corridors there are some interesting memorials of by-gone days, a few of which may be noticed here. In the central room on the right of the corridor leading from the community chapel are the two inscriptions already noticed chronicling the foundations of the buildings and of the College. Another records a memorable visit of Pius IX. in 1860. It is as follows:

IV. KAL. FEB. AN. MDCCCLX
FESTO. DIE. FRANCISCI. SALESII
PIUS. IX. PONT. MAX.
PARENS. ET. AUCTOR. COLLEGII. AMERICAI. BOREAL. FOEDER.
SACRIS. OPERATUS. IN. AEDE. N.
ALUMNOS. DAPE. COELESTI. PAVIT
DOMUM. PROPITIUS. INVISIT
OMNES. ADMISSIONE. ET. COLLOQUIO. DIGNATUS. EST.[1]

Along this corridor are to be seen the portraits of the American hierarchy, as also a number of simple mural

1 On the twenty-ninth of January, 1860, the feast of St. Francis of Sales, Piux IX., Supreme Pontiff, parent and founder of the College of the United States of North America, having celebrated the Holy Sacrifice in our house, nourished the students with the Heavenly Banquet, kindly inspected their home, and honored all with his presence and conversation.

shrines, one of which is of especial interest. It is near the chapel, and is a graceful painting of the Madonna and Child, presented to the College by Pius IX. This is stated in the beautiful inscription above it:

IV. KAL. DEC. A. D. MDCCCLXV
PIUS. IX. PONT. MAX.
IMMACULATAE. MEAE. ORIGINIS ADSERTOR
AMERICANI. COLLEGII. ALUMNIS
ME. DEDIT
CUSTODEM. DOMUS. EXEMPLAR. VITAE
ALTRICEM. PIETATIS [1]

Other memorials of Pius IX. possessed by the College are: a bust and a portrait of the Pope himself, in the parlor. The painting is certainly beautiful, and the bust is said to be one of the best existing likenesses of the Pontiff. It is by Milmore, and was taken from actual sittings. In the vestibule of the church we find a bust of St. Francis of Sales, a gift of the Pope; and among the sacred vessels there is a beautiful gold chalice from the same donor.

Like Pius IX. of saintly memory, our present illustrious Pontiff, Leo XIII. has repeatedly shown a deep interest in the American College. As a token of this fact the College possesses a magnificent oil painting richly mounted and bearing the papal arms which covers the greater part of the rear wall of the "sala" or hall. In this gift the Pontiff desired to emphasize his zeal for the advancement in the culture of Scholastic Philosophy and Theology. This idea is illustrated by the picture which includes beautiful, life-size portrait-figures of the Pope's brother, Cardinal Pecci, and of the then Domestic Prelate and now Cardinal, Satolli, each of whom took so prominent a part in the great move-

1 On the twenty-eight of November, in the year of our Lord 1865, the Supreme Pontiff Pius IX., the proclaimer of my Immaculate Conception, gave me to the students of the American College as the guardian of their home, the model of their lives, and the nurse of their piety.

ment to which the initial impulse had been given by the Pope himself.

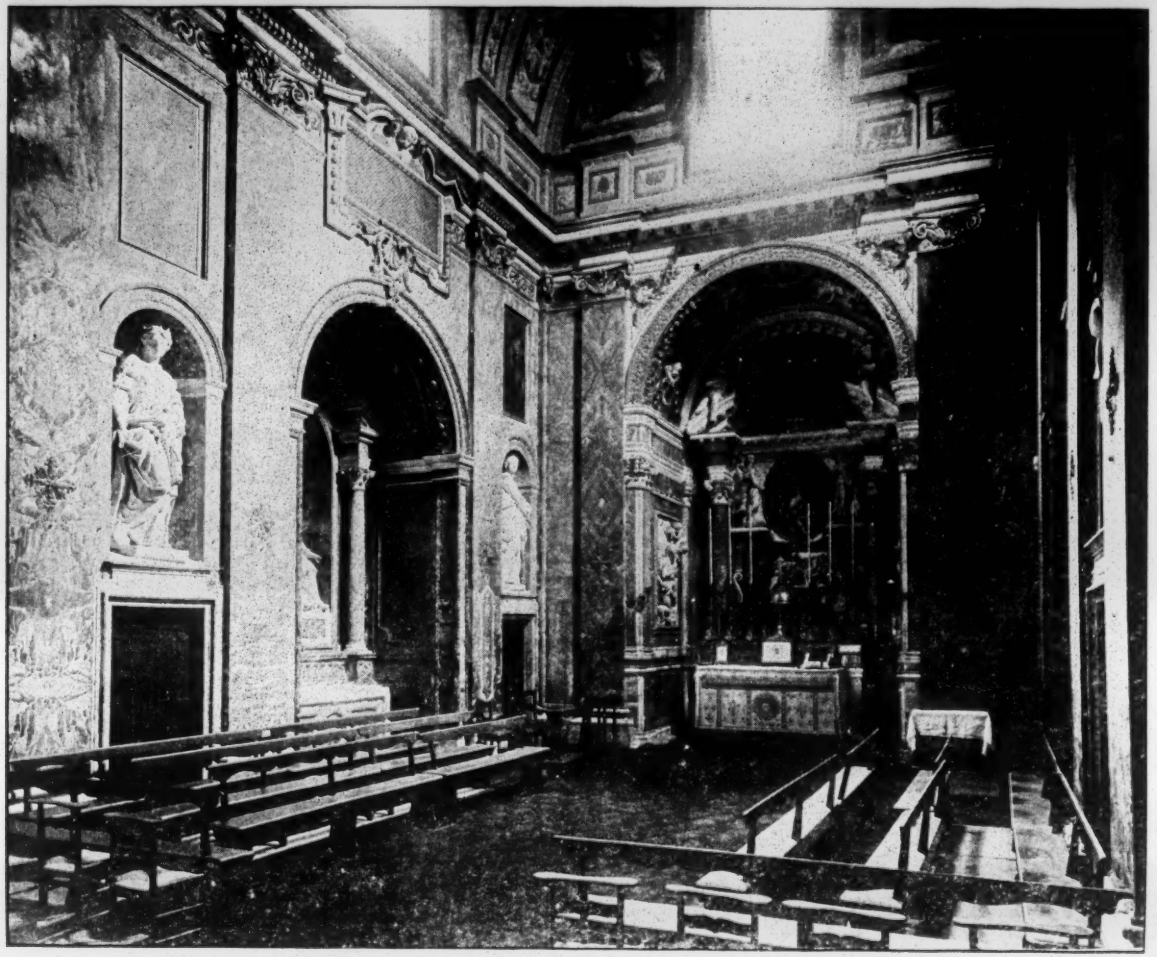
IV.

But we must turn to other things, for the beautiful church awaits our attention, and we shall proceed thither. On our way we notice the long, red-tiled refectory, which we would not notice at all, were it not for the fact that the large painting of Mary Immaculate and the American shield and eagle in the centre of the high ceiling appeal to one with a force to be appreciated only by those who feel themselves far away from the land of which both form a vivid reminder. One does not know how much of a patriot he is until he has been separated for some time from his native country. But we shall not linger here.

The passage to the church from the other parts of the College opens into a wide vestibule, which was formerly the sacristy. Entering the church itself we take holy water from one of two handsome fonts cut out of a rare quality of Porta Santa marble, and on looking around we find that this elegant example of the marble worker's art is only a fitting introduction to the rest of the interior, which is lavishly rich in choicest decoration. Sculpture, painting, precious marble, and masterly work in wood and metal, all lend their varied charms to enhance the value of this ancient church. Beautiful statues stand in niches along the walls, the recessed chapels present a great variety of costly material and delicate workmanship, and a comprehensive unity of design gives to each detail an added beauty while making it conspire to the production of a complete, harmonious whole. The entire surface of the walls to the arch of the ceiling is encrusted with variegated marbles, dominant among which is Sicilian jasper so carefully disposed as to result in corresponding designs on opposite sides of the church. Graceful arches mark the side chapels, and paneled paintings symmetrically arranged are set into the marble surface. The greater part of the ceiling is covered by an "Assumption," of a marked refinement of touch and delicacy of coloring.

Enclosed in a rich framework of gilt it has on opposite sides the life size figures of Religion and Purity with garland-bearing angels and emblematic designs, all harmonizing in style with the principal picture, but executed in more subdued tints. Exquisite decorations in *chiaro oscuro* consisting of symbolic devices, fine floral work and beautiful angels surround and occupy the remaining panels of the ceiling.

The high altar stands within a broad gilt arch profusely decorated with flowered reliefs, and having its glistening surface broken in the centre by a white dove around which are grouped winged angels and cherubs. The inner surface of the recess is formed by one of the broken pediments so much in favor with architects of the *baroque* period, supported by two magnificent columns of *giallo antico*, one of the rarest of marbles, and bearing just below its arch a fine picture of the Assumption. Beneath this was placed at one time a rare gem of art which had no doubt suggested much of this elaborate ornamentation. At the instance of one of the novices the Macharani family, of which she was a member, gave to the convent a Madonna by Perugino, and the decoration of this altar was greatly enriched in order to furnish a suitable setting for the new treasure. The picture occupied the centre of a large amethyst oval, over five feet in its longer diameter, held by marble angels, and containing not only the painting but also the dove in the upper part and adoring angels at the sides and below, all in bronze. This picture was removed, probably by the nuns at their departure, and its place is now taken by a beautiful copy of the Rimini Madonna. Beneath this again, in a deep marble frame, there is a well executed copy of Giulio Romano's picture of the Apostles looking into the flower-filled tomb in which they had placed the body of the Blessed Virgin. At the sides of the arch we find notable reminders of the first occupants of the convent in the life-size marble reliefs of two patronesses of the Dominican order, St. Mary Magdalen, the type of penance, on the gospel side, and St. Catherine of Alexandria, a type of study, on the side opposite. These



THE CHURCH OF THE AMERICAN COLLEGE,
ROME.

SIDE ALTAR OF THE CRUCIFIXION,
IN THE CHURCH OF THE AMERICAN COLLEGE, ROME.

reliefs are in the style of Bernini, and exhibit the energetic treatment characteristic of that master. Just below, mural tablets of black marble attest the munificence of Camilla Macharani and of Paul, her son, in securing these beautiful decorations, and also the gratitude of the sisters and the desire of the benefactors to be remembered in the prayers of those who would be here when they themselves had passed away. The altar itself is composed, for the greater part, of Sicilian jasper, and like Roman high altars in general, it is severely plain in design, attracting attention chiefly by the excellence of the material. The tabernacle proper, which is of bronze, and of semi-cylindrical form, is enclosed in an outer one formed of a heavy base with pillars and canopy from a vein of Sicilian jasper of magnificent deep coloring.

It will be noticed that the church is particularly rich in the variety and preciousness of its marbles; indeed a volume might be filled in describing them. Greece, Asia Minor, Arabia, Nubia, Mauritania, Sicily, Aquitania, the region of the Pyrenees, and the choice quarries of Italy, such as Carrara and Seravezza, have contributed magnificent specimens for the embellishment of this shrine. A glance about us here recalls to mind the vast extent of the power of ancient Rome, for these treasures were originally brought to the imperial city as the tribute of the conquered provinces. Just as the Roman people became instrumental in the hands of Divine Providence to prepare the world for Christianity, so these remains of its former splendor served to adorn the eternal reign of Him to whom they unconsciously ministered.

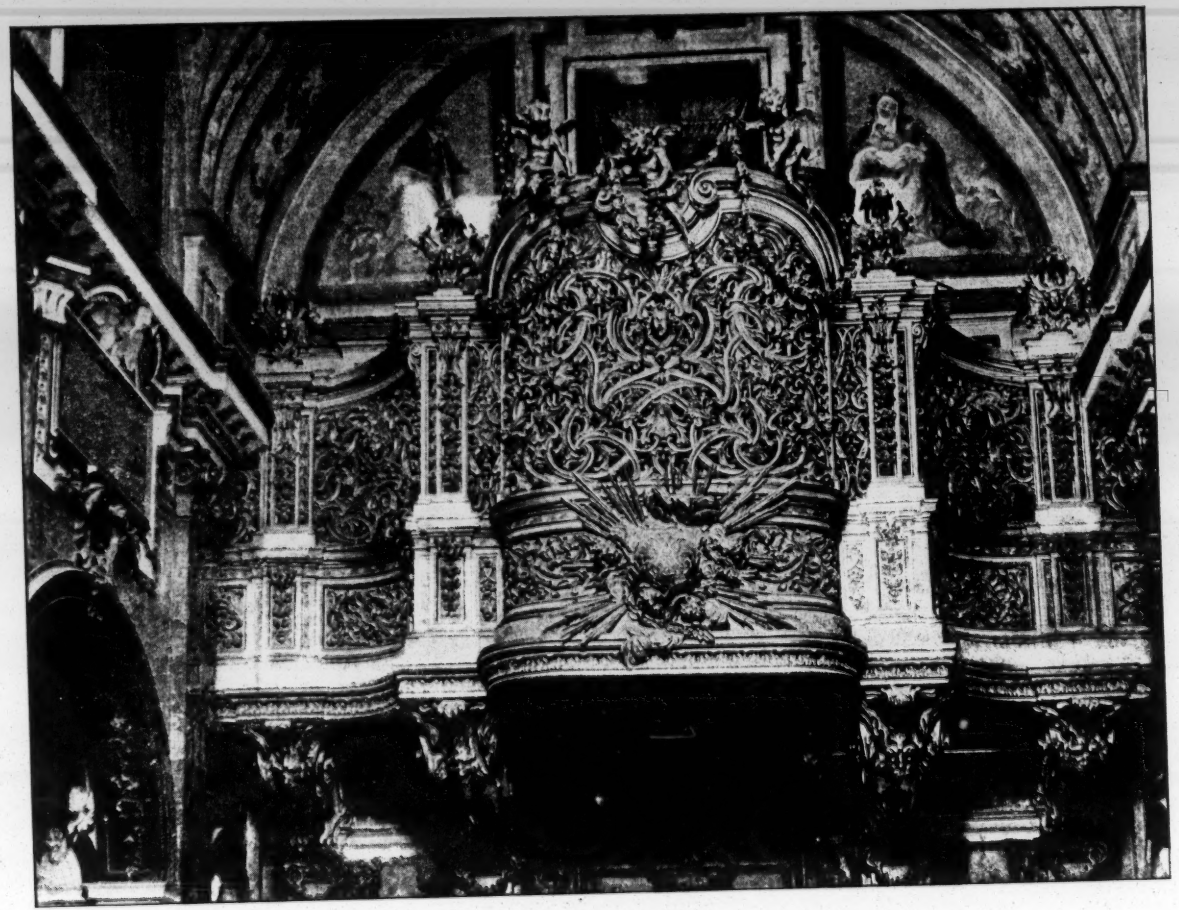
This rich setting greatly increases the effect of the principal decorations. The statues six in number, and of heroic size, standing in niches of green, in a frame of yellow marble, form a striking feature of the interior. Let us pause a little to examine them. The first figure on the epistle side can be identified only by the palm branch as a virgin-martyr, for there is nothing to indicate her name. Next comes St. Ursula known by the arrow which she bears, and then St. Agnes with the lamb, emblematic of innocence. The youthful martyr's gaze is directed above and beyond the things of

earth, as if she fain would see even here the celestial object of her love. Opposite her, the graceful St. Barbara looks thoughtfully down upon us, and further on, St. Catherine of Alexandria stands with that gaze of conscious power which only knowledge can give. St. Cecilia occupies the niche nearest the high altar on the Gospel side, and with her instrument at rest by her side, looks across the church as if attracted by the beauty of her sister spirit Agnes.

Our eyes now wander to the paintings, the glow of whose colors relieves the cold white dignity of the snowy forms below. Above the unknown martyr there is a delicately executed painting of St. Ann and the Blessed Virgin. It combines refined simplicity of design with masterful strength of coloring. The figure of the youthful Mary is especially graceful, and there is an air of quiet repose about the work wholly in keeping with the subject. Farther down, and on opposite sides of the church, we see St. Helena and St. Mary Magdalen in a more pronounced and not less elevated style of painting. The remaining panel is occupied by a sweetly devotional picture of our Lord revealing Himself to Blessed Margaret Mary. At the ends of the nave there are four other large, well-executed frescoes, the details of which however attractive we must pass over. The side altars present a wealth of material and a profusion of ornamentation in keeping with what has already been described. Their tables are all nearly alike in design, large panels of porphyry and Thessalian stone with facings of Numidian marble. A marked contrast is presented by the altar of the Crucifixion, which, as mural tablets and armorial bearings show, is a gift of the celebrated Colonna family. Its frontal is a white marble pelican feeding its young from its torn breast, and surrounded by exquisitely chiselled frame-work in African and Greek marbles. The Carrara predella, or platform, is tastefully inlaid with colored marble. Above it stands the life-size figure of the crucifix, a magnificent piece of carving. Marble cherubs cluster in the gilded arch above the rich pediment and capitals, which in turn are supported by two beautiful columns of Sicilian jasper. At the side, life-size

SIDE ALTAR OF ST. FRANCIS,

IN THE CHURCH OF THE AMERICAN COLLEGE, ROME.



ORGAN GALLERY

IN THE CHURCH OF THE AMERICAN COLLEGE, ROME.

marble reliefs represent angels with the instruments of the Passion ; below these the following inscriptions are cut in a table of black marble :—

SOROR . ANNA . SERAPHINA
COLUMNA
EX . RUVIANI . DOMINIS [1]

REPARATAE . SALUTIS
ANNO
MDCLXXXV [2]

In the next altar we have a memorial of the Salesian sisters. The altar-piece consists of a remarkable group of statuary occupying the recess of the chapel. St. Francis is seated, pen in hand, in the attitude of one pausing in his writing and looking upward as if for further inspiration. At his side hovers a beautiful angel holding the mitre and crosier and bending approvingly over the book. This group is the work of Francesco Moderno, and evinces much care in composition and detail. The altar itself is rich in variegated marbles, and it is here, somewhere in the great vaults which underlie the building that the holy foundress lies entombed.

The altar opposite is that of St. Dominic, and is notable on account of the large and handsome painting above it.

This picture represents our Blessed Lady with St. Catherine of Alexandria and St. Mary Magdalen holding a full length portrait of St. Dominic and surrounded by angels and cherubs. The picture of St. Dominic is a facsimile of the one preserved at Soriano, a delicately beautiful piece of work. Judging from a certain similarity in artistic treatment to the previously mentioned painting of the Blessed Virgin and St. Ann it appears not improbable that both are the work of the same artist. There is also in this chapel a specimen of splendidly executed work in Florentine mosaic. It consists of clusters of lilies shaded with such exceeding delicacy as to give them the appearance of reality. It is said that this effect was produced by the application of certain acids, and that the process is practically one of the lost arts ; at least it is not known now as it was in the seventeenth and eighteenth centuries.

1 Sister Anna Seraphina Colonna of the rulers of Roviano.
2 Restored, Year of Salvation 1685.

The remaining altar is that of our Lady of Guadalupe, with a life-size representation, an exact copy of the miraculous image. This painting was placed here, it is believed, because the papal Decree which founded the American College was promulgated on the feast of Our Lady of Guadalupe.[1] Like the others, this altar is enriched with elaborate inlaid marble, and possesses two graceful columns beautifully encrusted with Sicilian jasper.

These many points of interest have betrayed us into a somewhat lengthy description, yet we cannot conclude without referring to the marvelous specimen of wood carving which forms the choir screen. Gilded cherubs are poised on the top of a bewildering maze of intersections and interlacings so closely and delicately wrought as to conceal singers and organ alike from the gaze of those below. Richly carved columns and pendants give symmetry and design to the whole, and the entire surface is covered with gold. The organ is a high class instrument secured at the Paris Exposition of 1867 by Bishop Chatard.

Taking a general final survey of the church we receive the impression of what an Italian would call a style "barocco, ma castigato." Its freedom and wealth is of the chaste character which is perhaps best represented by the school of Bernini, free from its later extravagances. As we have indicated, there is a harmonious completeness in the design, and the impression produced, though striking, is withal quiet and religious. In the case of the Italian churches the plan of ornamentation is usually outlined by the architect, and the execution proceeds very slowly, with great attention to detail. The decorations of Santa Maria dell' Umiltà must have taken many years to complete, we might say centuries. Yet in the midst of all this beauty the sound of our retreating footsteps reminds us that the pavement has never been completed, and that the last touch must yet be given by the addi-

1 The feast of the apparition of our Lady of Guadalupe is one of the titulary feasts of North as well as South America; it practically coincides with the prime titulary of the Immaculate Conception, though the Mexican Ordo places it as a Dupl. I cl. etc., on the 12 December.—EDIT.

tion of the elaborate tiling which forms so effective a feature in all the great Italian churches. Slabs in the present pavement mark the resting place of one of the Colonnas DE . HOC . VEN . MONASTERIO . BENEMERENTIS . , and of some other benefactor whose name cannot now be deciphered. In concluding this sketch of the material edifice of the American College we must not omit to direct attention to the inscription on the large and elegant porphyry tablet above the entrance of the church, which pays a fitting tribute of respect and honor to the noble foundress. The tooth of time has removed the marked letters, and an entire word or design is wanting at the bottom, as is evident from the fastenings which still remain.

FRANCESCAE . BALEONAE . URSINAE
QUAE . VIRO . DEFUNCTO . MONASTERIUM . HOC
FUNDAVIT . EXCITAVIT . AC . IDONEO . REDITU . MUNIVIT
HUJUS . COENOBII . VIRGINES
FUNDATRICI . MUNIFICENTISSIMAE
POSUERE[1]

In a future article we hope to give some details of student life in Rome.

QUIRINUS, D. D.

Rome, June 1897.

1 "The religious of this convent have placed (here this memorial of) their most munificent foundress, Francesca Baglioni Orsini, who after the death of her husband, founded, erected, and suitably endowed this monastery."

THE CORNELL HISTORIAN:
or,
Dr. A. D. WHITE'S LEGEND ABOUT ST. FRANCIS XAVIER.

WE said a few words in the last number of this REVIEW,[1] about the Voltairian enterprise of Dr. A. D. White in undertaking to reform history. We called attention to the masterpiece in his production, which was that of reducing St. Francis Xavier's glories to a more modest level. "I am tired of hearing him always called the Just," said the Athenian citizen, who was voting for the ostracism of Aristides; and so the free-minded citizen voted him off. We imagine it must be painful for the denomination which rejoices in Voltaire as a saint of its calendar, to hear these Catholic saints talked about and extolled, as, for prudential reasons, never a saint of its own might be descanted on. We do not know Voltaire as Mr. White does. We speak only at second-hand about him, just as Dr. White does about many things. We borrow our ideas of the saint and his clients from M. Nourrison for instance, in his work on Voltaire and Voltairianism. On the other hand, the Doctor does not know St. Francis Xavier. He borrows his chief ideas about our Saint from some lore not yet catalogued; and these fundamental notions are different from ours. We will signalize the difference here just under one aspect. He likens St. Francis Xavier to "fervent Protestant missionaries." We have nothing to say about Protestant missionaries; but we will say, we should never think of likening a Voltairian saint to any one among our own, nor even, thanks be to God, to one of ourselves. We would recommend the Doctor to be more jealous, in our regard, of the "idols of his tribe," and the "idols of his den," as Bacon so judiciously terms them. And, when he makes his devout reading privately, he may keep his information strictly private, to be had in the new book of M. Nourrisson, Membre de l'Institut: *Voltaire et le Voltairianisme.*

1 See the June number, p. 597, Fr. Hughes' article: "Dr. A. D. White on the Warfare of Science with Theology."

§I.

We remarked before that we made a number of discoveries, on reading the Doctor's new book edition of his previous pleasant essay. We discovered that he had carefully left out some things and had inserted quite a number of others. In strict accord with the tenor of our criticism he has changed his text, which he had a perfect right to manipulate; but he has also manipulated other people's texts, which he had no right to do. In changing his own text, he has done it quite privately—*sub rosa*, as it were—but then, under cover of his changed text, he has turned to make an onslaught upon us, as if he had never run to cover. We are glad he profited so far by our corrections; but we do not altogether like the manner of this higher criticism, or rather this uuderhand criticism—we do not quite like it. Amid the authors whom he had libelled in his first essay, we discover but little change for the better; they still stand disgraced in his pages, with his libels pinned fast to them; and a number of new ones have been captured to bear them company in misfortune.

For all this kind of literary and historical business, he has a gentle phrase of his own; which however suits us perfectly. He calls it all "errors of omission and commission," and he begs a full and free indulgence beforehand; and he hopes to be allowed to keep his literary respectability with his publishers and the public. To secure him on this flank, Dr. Adams sent out the flying column of his pages in *The Forum*, with much commendation, particularly on the subject of St. Francis Xavier. This seems to be the only peccadillo that any body had undertaken seriously to criticize.

The respectability demanded in their authors by what are considered first-class publishing houses is of a very elastic kind. Still, those houses have a sincere and rooted objection to putting forth articles and books which afterwards are found to be absurd and ridiculous, and which will take rank with old wives' stories and old men's dreams. The Macmillans of London were not likely to have known of this

gentleman's previous escapade in New York, to the prejudice of the Appletons. Honoring then the Macmillans of London with his manuscript, and the public of the British Empire as well as of the American Republic with his book, he reassures all alike with a paragraph in his Introduction; and he indicates the perfectly reliable character of his work. The paragraph runs thus:

"That errors of omission and commission will be found here and there is probable—nay certain; but the substance of the book will, I believe, be found perfectly true. I am encouraged in this belief by the fact that of the three bitter attacks which this work in its earlier form encountered, one was purely declamatory, objurgatory and hortatory, and the others based on ignorance of facts easily pointed out."[1]

We have not observed anywhere in his two volumes an answer to the other attacks, whatever they were. The only one, which we see that he repels, is that for which we are responsible. But we fail to recognize ourselves in the description here given of "the three bitter attacks." The criticism which we passed was not purely "declamatory, objurgatory and hortatory," since the Doctor has been so much put out of his way, in text and notes, and also put out of humor, in the attempt to answer us. Neither could it be among those "based on ignorance of facts easily pointed out;" for it is the Doctor who has recast his facts, dropped assertions, changed quotations, altered his text, and sailed a new course to save some canvas in the breeze. We do not recognize ourselves in this introductory description. But we do find ourselves in his book, in notes and in text; and that with a vengeance both active and passive.

Let us give Dr. White's Xaverian legend in its sternest simplicity. He is about to start his thirteenth round, on the same track as all the twelve before, but of course with a different name. The sign he puts up this time is "From

1 Introd. p. x.

Miracles to Medicine."[1] He starts upon the assumption that "there were evolved theories of miraculous methods of cure, based upon modes of appeasing the Divine anger, or of thwarting Satanic malice;" and that, through a refracting medium of theories like these, the life and acts of Our Lord Jesus Christ was transmitted to subsequent generations. Both Old and New Testaments were responsible for such legendary theories. Under the influence of the theory, and of the acts of Our Lord as refracted through the theory, "legends of miracles grew luxuriously;" and they "have thus grown about the lives of all great benefactors of humanity in early ages, and about saints and devotees." "Modern thought holds the testimony to the vast mass of such legends in all ages as worthless." Still, "it is very widely acknowledged that great and gifted beings, who endow the earth with higher religious ideals, gaining the deepest hold upon the hearts and minds of multitudes, may at times exercise such influence upon those about them, that the sick in mind or body are helped or healed."[2] So far, all that the Doctor says is identical with the French and German rationalism of Strauss, Renan and their school. As to Our Lord, they will talk nicely about Him and blaspheme all the while. They acknowledge His place and influence in the world to the extent of attributing all the effects of His divine mission to some contagious power of example; for he was a "great benefactor," "a great and gifted being." The supernatural powers and endowments of the Saints are a legendary effort to enhance in favorite heroes the effects of Christian contagious example, which itself, as it is exhibited in the Bible, was previously enhanced and illuminated by the rays of a "refracting" theory.

"We have within the modern period," says the Doctor, "very many examples which enable us to study the evolution of legendary miracles. Out of these I will select but

1 *A History of the Warfare of Science with Theology*, by A. D. White; vol. ii., ch. 13, pp. 1–23.

2 Ibid. pp. 1–5.

one, which is chosen because it is the life of one of the most noble and devoted men in the history of humanity, one whose biography is before the world with its most minute details—in his own letters, in the letters of his associates, in contemporary histories, and in a multitude of biographies: this man is St. Francis Xavier. From these sources I draw the facts now to be given, but none of them are of Protestant origin; every source from which I shall draw is Catholic and Roman, and published under the sanction of the Church."[1] After some words on the Saint's remarkable career, the Doctor lays down the basis of his argument: that, "during his career as a missionary he (Xavier) wrote great numbers of letters, which were preserved and have since been published; and these, with the letters of his contemporaries, exhibit clearly all the features of his life;" nevertheless, "no account of a miracle wrought by him appears either in his own letters or in any contemporary document." We need not pause to direct the reader's attention to this basis of the Doctor's argumentation; for he himself does so to our perfect satisfaction. He repeats it over and over again, that the letters of the Saint and those of the Saint's contemporaries "exhibit clearly all the features of his life"—"his life, as exhibited so fully by himself and his contemporaries." He inculcates it: "so far as Xavier's own writings are concerned." He returns to it: "though he (Xavier) writes of his doings with especial detail." And, after all the affirmations, which are kept rigidly bound in the straight-jacket of these restrictive clauses, the Doctor is not yet content, but must needs refer to all of them as a demonstration made and concluded: "As we have seen (*sic*), he is very prompt to report anything which may be considered an answer to prayer."[2] "Nor do the letters of his associates show knowledge of any miracles wrought by him." The Doctor proves this from the collection made by Emanuel Acosta; and then adds in general: "The same is true of various other similar collections published during the sixteenth and seventeenth

1 Ibid. p. 5.

2 Ibid. pp. 6-7.

centuries. In not one of them does any mention of a miracle by Xavier appear in a letter from India or the East contemporary with him." Has the reader caught the idea? He must; and the Doctor comes back to it again: "To Xavier no miracles are imputed by his associates during his life or during several years after his death." Xavier himself and his associates confirm all this: "we find his own statements as to his personal limitations, and the difficulties arising from them, fully confirmed by his fellow-workers;" and notably in the famous case of the supposed gift of tongues.[1] —Dr. White is evidently a widely-read man, and emphatic.

So things went on "until about ten years after Xavier's death." But, "abundant legends had already begun to grow elsewhere." That makes little difference; for the Doctor turns round to reiterate the same peremptory statement for the eleventh time within three pages, that "not one word regarding these miracles came as yet from the country which, according to later accounts accepted and sanctioned by the Church, was at this very period filled with miracles; not the slightest indication of them from the men who were supposed to be in the very thick of these miraculous manifestations." —We are repeating this repetition, which is a little nauseous, if not suspicious; because the Doctor wants it to be impressed deeply on the mind; and so do we.

He continues: "But this negative evidence is by no means all. There is also positive evidence—direct testimony from the Jesuit order itself—that Xavier wrought no miracles." Then he follows with an entirely new demonstration, which he has discovered—though he does not say so—since he wrote in *The Popular Science Monthly*. It is the only piece of "positive evidence" in the entire legend; and we are not quite sure whether it is not the finest piece of demonstration in the two volumes.[2] If we have time and space, we shall see more of it. For the present, we state that it is from Joseph Acosta, who, says Dr. White, affirms that St. Francis Xavier never wrought a miracle. Then comes a long note,

1 Ibid. pp. 7-8.

2 Ibid. pp. 9-10.

about the subject we have offered to the Doctor's consideration, that is, the miraculous preservation of the Saint's body at the present day. He disposes of that.

Now, some nineteen years having passed since the Saint's death, and no miracles having yet been heard of, nay all miracles having been positively denied, the evolution of the legend is in order. Says the Doctor: "Nothing shows better than the sequel how completely the evolution of miraculous accounts depends upon the intellectual atmosphere of any land and time, and how independent it is of fact."[1]

After this, of course, we cannot pretend to have a single word to say. If the basis of the argument is so complete, we shall have to concede all the rest. For it is notorious that the literature about St. Francis is replete with the miraculous. And, if nothing was ever heard of such a thing, during about twenty years after the Saint's death, then we may as well concede to the Doctor whatever he wants.

So he continues at once, beginning now the evolution of the legend: "Shortly after Xavier's heroic and beautiful death in 1552, stories of miracles wrought by him began to appear." Then he begins with series of miracles, dating from two years, three years, and four years, after Xavier's death. But how is this? He had just said that nothing was heard of miracles during some twenty years; now he begins to recount the miracles on record only two years after the death of Xavier! To common minds this seems a little odd. Really, it looks stranger than it is. The piece about Joseph Acosta is new; so too is all that he has said about Emanuel Acosta and the collections; he has devised these parts since he wrote before; and he has pinned them in between two paragraphs, as they stood in the original article. Thus with naive simplicity, he proceeds to rehearse in an old paragraph, how first one Provincial in India, and then another Provincial away in the wilds of Ethiopia, and then the King of Portugal and the Viceroy of India, were either reporting miracles and prodigies, or were actively engaged

1 Ibid. pp. 11–12.

in instituting juridical processes about the miracles of St. Francis Xavier; and this within four years after his death. Here he seems to feel something of the jar upon his reader's nerves, at this singular combination of logic. And he sews in a new piece, beginning with the eternal affirmation, which we have already heard eleven times, that "the letters of the missionaries who had been co-workers or immediate successors of Xavier in his Eastern field were still silent as regards any miracles by him, and they remained silent for nearly ten years."[1] Let us hasten to assure the Doctor that we understand him perfectly; for fear he should repeat it again.

Now appear "the first faint beginnings of these legends," even in the letters of the Indian missionaries. And he quotes Almeida. But the Doctor turns to the Council of Trent, and finds that they must have thought very little there of the legendary lore which was beginning to grow. For Julius Gabriel Eugubinus delivered a solemn oration before the assembled Fathers; and he said nothing about Xavier's miracles. And then there were letters written to and fro all this time; and the Doctor finds not a word about Xavier's miracles. And a Jesuit wrote a letter, "twenty years after Xavier's death;" and Julius Gabriel Eugubinus translates the said letter into Latin; and there is not an allusion to Xavier's miracles.

Meanwhile, "the more zealous and less critical brethren in Europe" were nourishing and watering "the vast mass of legends, always luxuriant and sometimes beautiful," which had begun to grow.—We are quoting the Doctor's imagery; he is quite imaginative, and sometimes poetic, especially when he is at logic.—All the literature henceforth merely "grew." According to Dr. White's idea and assumption, every writer had only a predecessor in the same trade to copy and improve upon—which is certainly his own practice. The series which he gives includes Maffei, 1588; Tursellini, 1594; the canonization proceedings, for which he puts down the date 1622; Fr. Bouhours, 1682. St.

1 Ibid. p. 12.

Francis Xavier had died in 1552; thus Bouhours comes one hundred and thirty years later; and the Doctor makes fine capital of that popular writer; for it is understood that there is no logic called for any more. The evolution of legend consists here in a mere comparison of writer with writer, the original basis having been well secured that there was no foundation in fact, and the subsidiary assumption being taken for granted that no writer had anything but some earlier writer to improve upon. Then Fr. Joseph Acosta comes up again—that *enfant terrible*—who, not satisfied with having "expressly told us that Xavier wrought no miracles,"[1] makes an "explicit declaration" that he had not the gift of tongues.[2]

We had indeed fondly imagined that our textual quotations from Maffei and Tursellini, on a former occasion, would have won exemption for these two writers from any more of the Doctor's libelling. And we had made other citations too. But the interesting gentleman, when he does not like quotations, leaves them alone and substitutes his own more valuable affirmations; and, when he does like them, he brings them forward in such a guise that the authors would certainly have preferred to be left alone than to be parodied in defiance of grammar, parsing and sense.

One little element more: it is those juridical proceedings necessary for canonization. He does not touch that matter in immediate connection with the Saint, but, some pages further on gratifies us with this note: "For some very thoughtful remarks as to the worthlessness of the testimony to miracles presented during the canonization proceedings at Rome, see Maury, *Légendes Pieuses*."[3] It was thus the note stood in his former essay; and, let us confess it candidly, we showed some bad humor then, on seeing a grave question handled in this style; but then we gave a very full explanation of what is meant by canonization proceedings. Omitting all notice of this, the Doctor punishes us now for our bad temper, by adding to the former note this significant

1 P. 9. 2 P. 21. 3 P. 25, note.

reference, "pp. 4–7." Well, we deserved all this; and now we have Maury on our hands, pages 4 to 7,—three whole pages.

The great demonstration regarding St. Francis Xavier's miracles has become twice as long in the book, text and notes included, as it had been in the Monthly. In both editions he concludes with words which show the extensive bearing of his demonstration on all miracles in the Church: "These examples (of Xavier's biographers) will serve to illustrate the process which in thousands of cases has gone on from the earliest days of the Church until a very recent period. Everywhere miraculous cures became the rule rather than the exception throughout Christendom."[1]

§2.

From all that we have reported it is clear, that there is nothing in the pages of Dr. White which is not deliberate and calculated. There is no question now of inadvertence. He has studied the question again, and has published just what he wanted to say. He has issued it, with his friend, Dr. Adams, supporting him, and selecting precisely this piece about St. Francis Xavier as the specimen by which all may be judged.

In taking up the gage, we feel that, though we shall reëstablish the case of the miracles as they stand in history and not in Dr. White's legend, still that is not the most important work before us. We imagine that what concerns the public more is to see in Dr. White an example—an example of the sect and the tribe, to the idols of which, in Baconian phrase, he has dedicated his work.

In the specimen legend which he has given us, we count up roughly two false assumptions, three false assertions, four gratuitous affirmations; four times he does not seem to know what he is driving at, or else he is deliberately evading the point; there is a protracted vein of self-contradic-

1 Pp. 22–23.

tion, besides a paralogism ; and as to false quotations, with the text ostentatiously open before him, we have not counted them up. We may possibly excuse the Doctor here ; for he does not seem to know Latin. But does he not understand French ? It is hard to believe that an ex-minister to Russia and an ex-minister to Germany, and now returned to his former post as Ambassador to Germany, does not understand French.

We begin with the strongest proof in the whole performance. It is the one positive proof; and he has discovered it since he wrote before. It was indeed a little awkward that, with all his other apparatus, negative, inferential, conjectural, he should not have been able to adduce a single positive testimony from a competent person to the effect that St. Francis Xavier had never worked a miracle at all. We had taunted him with this, saying that "the intrinsic plausibility of a legendary evolution seemed to be demonstration enough," and that, "its scientific prestige, we might suppose, lent to the light flippancy which made up the body of his article an air of circumstantial evidence that invited no further inquiry." That gap he has now been enabled to fill up with Joseph Acosta.

He says that "the highest contemporary authority on the whole subject, a man in the closest correspondence with those who knew most about the Saint, a member of the Society of Jesus in the highest standing and one of its accepted historians, not only expressly tells us that Xavier wrought no miracles, but gives the reason why he wrought none. This man was Joseph Acosta, a provincial of the Jesuit order, its visitor in Aragon, superior at Valladolid, and finally rector of the University of Salamanca."[1] The Doctor, who seems to be taking this from Sommervogel's *Bibliothèque de la Compagnie de Jesus*, omits the fact that Joseph Acosta filled none of these offices before he left Europe for Peru and the West Indies, whither he went in 1571 and where he wrote his book. Our author continues :

1 P. 9.

"In 1571, nineteen years after Xavier's death, Acosta devoted himself to write a work mainly concerning the conversion of the Indies." This would be the year in which he went to Peru. We do not know where the Doctor got this date for the composition of the book. In any case, it was written in the West Indies, as Joseph Acosta tells King Philip II. The Doctor might have told us, though, that the Indies in question are, not the East, but the West Indies, that is, the islands, and Peru and Mexico. He goes on: "and in this (work of Acosta's) he refers especially and with the greatest reverence to Xavier, holding him up as an ideal and his work as an example." That is correct; Xavier in the East Indies was a very good example for his far-off brethren, 12,000 miles away, where Fr. Joseph Acosta was provincial. "But on the same page," says the Doctor, "with this tribute to the great missionary, Acosta goes on to discuss the reasons why progress in the world's conversion is not so rapid as in the early apostolic times, and says that one especial cause why apostolic preaching could no longer produce apostolic results 'lies in the missionaries themselves, because there is now no power of working miracles.' He then asks, 'Why should our age be so completely destitute of them?' This question he answers at great length, and one of his main contentions is that in early apostolic times illiterate men had to convert the learned of the world, whereas in modern times the case is reversed, learned men being sent to convert the illiterate; and hence that 'in the early times miracles were necessary, but in our time they are not.' This argument and statement refer, as we have seen, directly to Xavier by name, and to the period covered by his activity and that of the other great missionaries of his time. That the Jesuit order and the Church at large thought this work of Acosta trustworthy is proved by the fact that it was published at Salamanca a few years after it was written, and republished afterwards with ecclesiastical sanction in France."[1] So far the Doctor, who then gives us in a note the exact Latin title

1 Ibid. pp. 9–10.

tion, besides a paralogism; and as to false quotations, with the text ostentatiously open before him, we have not counted them up. We may possibly excuse the Doctor here; for he does not seem to know Latin. But does he not understand French? It is hard to believe that an ex-minister to Russia and an ex-minister to Germany, and now returned to his former post as Ambassador to Germany, does not understand French.

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1 Ibid. pp. 9–10.

of Acosta's work, and the locality of his quotation. The reference to his Salamanca edition of 1589, which may have been the first, agrees with our Cologne edition of seven years later.[2] There is little difference even in the numbering of the pages. He tells us that his copy is in the Cornell University Library. We are very glad of that, for we should like persons to consult it, in the light of the remarks we are about to make.[1]

This champion demonstration, on which Dr. Adams as a learned reviewer and a personal friend of Dr. White's was authorized to stake the author's name, learning, sagacity and reputation, presents a respectable appearance, and we feel pleased at making its acquaintance. But could our readers divine whence it was that the Doctor, since his first edition, derived his information about Joseph Acosta, and then discovered the book and the peremptory argument? From no one else but ourselves! We cited the argument for him, as a hundred years old; we cited it from Dr. Milner, who rebutted it when Dr. Douglas the Protestant Bishop of Salisbury advanced it, and who quoted Acosta's exact testimony against Douglas and the whole line of men following Douglas. All this we gave in a full, long extract from Milner,[3] too long to repeat here. Milner quoted the copy in the Bodleian Library at Oxford. Dr. White has secured a copy now for himself; he has studied the context in question; and he has also, to judge by his notes, studied other contexts. He is so well pleased with the thesis of the Bishop of Salisbury, that he has adopted it. It stood thus in Dr. Douglas' pages: He would bring "conclusive evidence," he said, "that, during thirty-five years from the death of Xavier, his miracles had not been heard of. The evidence I shall allege is that of Acosta, who himself had been a missionary among the Indians. His work, *De Procuranda Indorum Salute*, was printed in 1589—that is, above thirty-seven years after the

1 *Coloniae Agrippinæ*, 1596.

2 We have little doubt other copies are to be found in the Jesuit libraries of the United States.

3 Cath. World, Oct. 1891, pp. 20–22.

death of Xavier; and in it we find an express acknowledgment that *no miracles had ever been performed by missionaries among the Indians.* Acosta was himself a Jesuit, and therefore from his silence we may infer unexceptionably, that between thirty and forty years had elapsed before Xavier's miracles were thought of." This thesis, which we had quoted, pleased Dr. White so much, that he has adopted it and has improved it considerably by his own private researches in Acosta. He was not so well pleased with Dr. Milner's other passage from the same context; so he has left that out.

§3.

We regret having led the Doctor into this trap. But, since we did it, though unwittingly, we must now help him out of it. Because, both for what the Doctor says, and for what he omits, everything pertaining to his demonstration is false.

First, he omits this: "I doubt not," says Acosta, "that, if the former faith of our predecessors, if their piety and fervor of spirit returned, we should be witnesses again of the former works. Let us turn our eyes to the man of our age, the blessed Master Francis, a man of apostolic life, of whom so many great miracles (*signa*) are reported by very many (*per plurimos*) witnesses competent to testify, that, excepting the Apostles, more or greater ones are hardly to be found reported of any one else. Then, there is Master Gaspar,[1] and others of our members, not a few of them, in the East Indies,—what glory have they not given to the divine magnificence by the nations they have converted and the admirable works they have done! This has been seen too in the case of other men belonging to the sacred Orders; and it is not altogether a rarity in our West Indies likewise. Truly God gives grace to the humble."[2] In another context, after

1 Baertz.

2 J. Acosta, *De Procuranda Indorum Salute*, lib. ii., cap. x., p. 226 (Cologne edit.): Convertamus oculos in nostri saeculi hominem B. Magistrum Franciscum, virum Apostolicae vitae, cujus tot et tam magna signa referuntur per plurimos, eosque idoneos testes, ut vix de alio exceptis Apostolis plura aut majora legantur.

extolling divers religious orders whose missionaries were performing such wonders of zeal, he comes to "our own missionaries in the East Indies," and then adds: "Their leader, the holy Master Xavier would seem to have called back the splendor of the apostolic age, both by the brilliancy of his miracles, and by the magnitude of his feats, and by his endurance under labor." And again he refers to Master Gaspar on the hither side of the East Indies, to Cosmas Torres in Japan, to John Nobrega "in Brazil adjoining us," and to others.[1] And again, in another passage, dwelling on the importance and significance of miracles and supernatural gifts, he says: "Nothing strengthens more the hearts of the faithful preachers of Christ, than the witness of the Holy Ghost by means of His gifts and charismata, which He distributes as He will. And, indeed, it would take long to enumerate the gifts of the Spirit, the prodigies and miracles (*signa et miracula*), which, even in these times, when charity hath grown so cold, have illustrated the preaching of the faith, as well in those East Indies as in these West Indies. The affairs of Japan are well known."[2] All these things have been omitted by Dr. White, who has studied his Acosta so carefully.

Secondly, according to the Doctor, the Jesuit writer asks the question: "Why should our age be so completely destitute of miracles?" With all possible respect for so distinguished a personage, we must simply affirm that there is no such question in Joseph Acosta. It is not entirely a fabrication, because there is a foundation for it, in Latin badly translated. The Doctor gives us the Latin in his note: *Cur miracula in conversione gentium non fiant nunc, ut olim, a Christi praedicatoribus;* that is the title of Chapter ix., book ii.; and its

1 Ibid. lib. iv., cap. v., p. 368 (Cologne edit.): Quorum dux Sanctus Magister Xavier Apostolici temporis splendorem, et claritate signorum, et rerum magnitudine, et laborum tolerantia renovasse videri potest.

2 Ibid. lib. i. cap. vi., p. 141: Et quidem dona spiritus, signa et miracula, quae in Fidei praedicatione innotuerunt, his etiam temporibus, quando charitas usque adeo refrixit, enumerare longum esset, tum in Orientali illa India, tum in hac Occidentali. Res Japponensium notae jam sunt.

translation is: "Why are miracles not performed now as of old by the preachers of Christ, in the conversion of nations." And, beginning his chapter, he repeats: "Why is it that now-a-days, in the preaching of the Gospel to new nations, that power (or that quantity) of miracles is not seen, which Christ promised," *miraculorum illa vis non cernatur, quam Christus suis promisit.* How does the Doctor extract from this Latin his very original translation: "Why should our age be so completely destitute of miracles?"

Thirdly, far from understanding the text of the book, the ex-professor of history has not even caught the title of it. The book is not about the East Indies at all, but about the New World and the West Indies: *De Natura Novi Orbis, libri duo, et de Promulgatione Evangelii apud Barbaros, sive de Procuranda Indorum Salute, libri sex.* The title being too abstruse for the Doctor, it is not to be wondered at that he could not penetrate into the Dedicatory Epistle, in which Fr. Acosta tells his Catholic Majesty, who was king of the West, not of the East Indies, that by order of his superiors he had been sent to the New World, that he had traversed nearly the whole of *India Occidentalis*, that he spent fifteen years in Peru, two years in Mexico, and the Islands; and that now, on his return, he presents this little bouquet to his Majesty. He states, that he had written the books while still in those regions: *quos ego cum in illis adhuc regionibus agerem elabororam.*—Such is the book which the ex-professor of history implies was written by "a man in the closest correspondence with those who knew most about the Saint," "the highest contemporary authority on the whole subject," a provincial, a visitor, a superior, a rector. He was all this, chiefly after he had written the work. He was provincial probably before; but then he was provincial in Peru, some 12,000 miles away from Hindustan and Japan; and he wrote no work at any time on Japan or Hindustan, where St. Francis Xavier had lived and labored. Is this a good sample of the falsity of historical narration by means of the device called *innuendo*, or *suppressio veri*, suppressing the truth?

Fourthly, in keeping with his subject, Fr. Acosta never has occasion to speak of St. Francis Xavier directly. But, since the example of the great East Indian missionary was of such importance to the West Indian missionaries, he refers to the Saint from time to time; and we have seen in what terms.

Fifthly, our ex-professor of history says that Acosta "refers especially and with the greatest reverence to Xavier, holding him up as an ideal and his work as an example. But on the same page with this tribute to the great missionary, Acosta goes on to discuss the reasons" etc., and "then asks, "Why should our age be so completely destitute of miracles." It is painful to have to contradict a gentleman so often, even though it is an open book in his hands that will bear the odium of doing so. Two-thirds of this passage is false, as we have seen; and now we must add, the other third is false. Acosta does not mention St. Francis Xavier on the same page, nor for some pages previously; and then only when dispatching a question which forms an exact contrast with the subject he is treating now. He was speaking there of "the apostolical method and system" of preaching the Gospel to new nations, when they could go forth without any assistance or protection lent them by the civil power. Thus the Apostles did, enjoying the privilege, in this respect, of what has been called "the majesty of the Roman peace." Here he mentions St. Francis Xavier, as following the apostolical method of preaching the Gospel.[1] Then he goes on to institute a sharp contrast between that system and what missionaries are condemned to in the West Indies. Nothing could be more marked than the contrast: "Ours," he says, "have done splendidly (*praeclare*) over a great part of the East Indies, where in truly apostolical fashion they have been enabled (*licuit*) to announce Christ to so many nations, to Indians, Persians, Arabs, Ethiopians, Malabarites, Chinese and numberless others. But, among the greater part of the nations in this Western world, if one presumed

1 Ibid. lib. ii., cap. viii, p. 214.

to follow a method like that exactly, he would have to be declared utterly mad, and not without reason.'"[1] He thinks he discerns two reasons for the difference. One is the nature of the American Indians, whom he likens to "boars and crocodiles." The other is that, which Dr. White has quoted, "because there is no power of working miracles, such as the Apostles worked in abundance." Now the Doctor refers this to St. Francis Xavier, whom Acosta had left over in the contrary category. Continuing his theme, the Jesuit opens the wider question: "Why should there be the lack of miracles" in the New World?[2] But, then, in treating so general a question, he makes exceptions even for the American continent; and begins with prodigies wrought by three good shipwrecked soldiers in Florida, who lived among the Indians there for ten years; and, referring in the next place to the personal merit of missionaries, whose sanctity is crowned by the gifts of the Holy Ghost, he pays the magnificent tribute to St. Francis Xavier, which we have quoted before.[3]

Thus, then, everything in the grand and exemplary demonstration is false. The one positive proof which has been found out, contains not a single element in it that is true; as may be seen by referring to the "copy in Cornell University Library," or to any other copy. It is false that Acosta "tells us, Xavier wrought no miracles." It is false that Acosta "gives us the reasons why he wrought none." It is false that, "on the same page with his tribute to the great missionary," Acosta goes on to discuss why progress in the world's conversion is no longer so rapid as heretofore, and that this is because "there is now no power of working miracles." It is false that he asks the question: "Why should our age be so completely destitute of miracles?" It is false that the argument and the statement, attributed to Acosta, "refer, as we have seen directly to Xavier by name." Finally, it is false that "we have seen" any such thing, or any thing else that is attributed by Dr. Andrew White to

1 Ibid. same page. 2 Ibid. cap. ix. 3 Ibid. cap. x.

the Jesuit Joseph Acosta. Everything in the Doctor's demonstration is false in fact, quotation, implication and logic.

Now we are free to pass on and consider the Doctor's negative arguments. These happily will afford us more entertainment than the very grave disquisition on Father Joseph Acosta.

THOMAS HUGHES, S. J.

Brussels, Belgium.

CARMEN LEONINUM.

We have been requested to publish the Latin text of the recent poem from the classic pen of Leo XIII., of which translations have appeared in numerous journals. Students of Latin literature will appreciate the lines which have all the grace and finish of the Horatian measures.

PARCO AC TENVI VICTV CONTENTVS INGLVVIEM FVGE.

Ad Fabricium Rufum

EPISTOLA.

Quo victu immunem morbis, et robore vitam
Ducere florentem possis, sermone diserto
Sedulus Hippocratis cultor rigidusque satelles
Haec nuper praecepta bonus tradebat Ofellus;
Multa et de tristi ingluvie gravis ore locutus.
Munditiae imprimis studeas; sine divite cultu
Mensa tibi, nitidae lances et candida mappa.—
Albana e cella iubeas purissima vina
Apponi; exhilarant animos curasque resolvunt;
Sobrius at caveas, nimium ne crede lyaeo,
Neu crebra pigeat calices perfundere lympha.—
E munda cerere atque excoctos delige panes.—
Quas gallina dapes et bos agnusve pararint,
Sume libens, firmandis viribus utilis esca:
Sint tenerae carnes; instructaque fercula spissum
Non ius vel siser inficiat, non faecula coa.—
Tum laudata tibi sint ova recentia, succum
Lento igne aut libeat modicis siccare patellis,

Sugere seu mollem pleno sit gratius ore;
Atque alios sunt ova tibi percommoda in usus.—
Neve accepta minus spumantis copia lactis :
Nutriit infantem; senior bene lacte valebis.—
Nunc age, et aerei mellis caelestia dona
Profer, et hyblaeo parcus de nectare liba.—
Adde suburbano tibi quod succrescit in horto
Dulce olus, et pubens decusso flore legumen;
Adde et maturos, quos fertilis educat annus,
Delectos fructus, imprimis mitia poma,
Quae pulcre in cistis mensam rubicunda coronent.—
Postremo e tostis succedat potio baccis,
Quas tibi Moka ferax, mittunt et littora eoa :
Nigrantem laticem sensim summisque labellis
Sorbilla ; dulcis stomachum bene molliet haustus.
De tenui victu haec teneas, his utere tutus,
Ad seram ut vivas sanus vegetusque senectam.

At contra (haec sapiens argute addebat Ofellus)
Nectere nata dolos, homines et perdere nata
Vitanda ingluvies, crudelis et improba siren.
Principio hoc illi studium ; componere mensas
Ornatu vario, aulaeis ostroque nitentes.
Explicat ipsa viden' tonsis mantelia villis ;
Grandia stant circum longo ordine pocula, aheni
Crateres, paterae, lances, argentea vasa:
Mensa thymo atque apio redolet florumque corollis.—
His laute instructis, simulate voce locuta
Convivas trahit incautos; succedere tecto,
Mollibus et blanda invitat discumbere lectis ;
Continuoque reposta cadis lectissima vina
Caecuba depromit, coumque vetusque Falernum ;
Quin exquisita stillatos arte liquores
E musto et pomis, ultro potantibus offert.
Convivae humectant certatim guttura, et una
Succosas avido degustant ore placentas.
Ecce autem lucanus aper perfusus abunde
Mordaci pipere atque oleo, profertur edendus,
Et leporum pingues armi, et iecur anseris albi,
Assique in verubus turdi, niveique columbi.
Carnibus admixti pisces ; conchylia rhombi,

Mollia pectinibus patulis iuncta ostrea, et ampla
In patera squillas inter muraena natantes.—
Attonitis inhiant oculis ; saturantur opime ;
Cuncta vorant usque ad fastidia; iamque lyaeo
Inflati venas nimio, dapibusque gravati
Surgunt convivae, temere bacchantur in aula,
Insana et pugiles inter se iurgia miscent,
Defessi donec lymphata mente quiescunt.
Laeta dolum Ingluvies ridet, jam facta suorum
Compos votorum, et gaudet, memor artis iniquae,
Ceu nautas tumida pereuntes aequoris unda,
Mergere convivas miseros sub gurgite tanto.
Nam subito exsudant praecordia, et excita bilis
E iecore in stomachum larga affluit, ilia torquet,
Immanemque ciet commoto ventre tumultum ;
Membra labant incerta, stupent pallentia et ora.
Corpore sic misere exhausto fractoque, quid ultra
Audeat ingluvies? Ipsum, proh dedecus ! ipsum
Figere humo, ac (tantum si fas) extinguere malit
Immortalem animum, divinae particulam aurae.

ECCLESIASTICAL CHRONOLOGY.—DEC. 15, 1896-JUNE 15, 1897.

DECEMBER, 1896.

15. Plenary Session of the S. Cong. of Rites :
    1. Introduction of the Process of Beatification of the Servant of God, John Nepomucene Neumann, C.SS.R., Bishop of Philadelphia. This act gives him title of "Venerable."
    2. Resumption of the Process of Canonization of the Bl. Joseph Oriol, of Barcelona (Spain).
    3. Introduction of the Process of Canonization of the Bl. Clement Hofbauer, C.SS.R.
    4. Decree sanctioning the liturgical cult in honor of the Bl. Pontius, first Abbot of St. Sixtus in Savoy.

17. Cardinal Satolli named Archpriest of the Basilica of St. John Lateran.

20. The Right Rev. John J. Keane, D.D., Bishop of Ajasso, former Rector of the Catholic University of America, received in Papal audience.

Death of the Right Rev. William Fitzgerald, D.D., Bishop of Ross, Ireland.

30. Death of the Most Rev. Edward Charles Fabre, D.D., Archbishop of Montreal, Canada.

JANUARY, 1897.

1. Death of the Rev. Brother Joseph, Superior-General of the Christian Brothers.

2. The Rev. Thomas F. Gambon (Louisville, Ky.), named Domestic Prelate of the Pope.

3. Death of Cardinal William Sanfelice di Acquavella, Archbishop of Naples. Born April 18, 1834; created Cardinal March 24, 1884.

5. The S. Cong. of Rites examines validity of Apostolic Process touching the fame of holiness, virtues and miracles *in genere*, of the Ven. Francis de Montmorency de Laval, first Bishop of Quebec, Canada.

6. Promulgation in presence of the Sovereign Pontiff of the Decree of Approbation of Miracles for the Canonization of Bl. Peter Fourier of Mattaincourt.

8. The Right Rev. John J. Keane, D.D., named Assistant at the Pontifical Throne.

9. Appointed Archbishop of Damascus.

14. Nomination of the Most Rev. John J. Keane, D.D., as Consultor of the S. Congregations of Propaganda, and of Studies; of Cardinals Francis Satolli and Dominic Ferrata, as members of the Pontifical Commission for the reunion of separated Churches.

Death of the Right Rev. John Carroll, D.D., third Bishop of Shrewsbury, England.

15. The Rev. M. J. Lavelle, rector of St. Patrick's Cathedral, New York, elected president of the Catholic Summer School of America.

16. Departure of the American Catholic pilgrimage to the Holy Land and Rome, under the direction of the Rev.

William J. Hill, of Brooklyn, N. Y., and of Mr. Francis H. Throop.

19. Installation—religious and academic—of the Very Rev. Thomas J. Conaty, D.D., as rector of the Catholic University of America, before eminent dignitaries of Church and State.

Session of the S. Cong. of Rites, *coram Sanctissimo*, at which the Cardinals, Prelates and Consultors vote: (*a*) on the question so-called of *Tuto*, for the Canonization of Bl. Peter Fourier; (*b*) on the miracles attributed to Bl. Anthony Mary Zaccaria, and proposed for his Canonization.

22. Death of Cardinal Angelo Bianchi, Pro-Datary, Bishop of Palestrina. Born 19 November, 1817; created Cardinal 25 September, 1882.

The Right Rev. John Coffey, D.D., Bishop of Kerry and Agadoe, (Ireland), received in Papal audience.

23. Nomination of Consultors of S. Cong. Indicis: Mgr. Francis Zanotta, the Very Revv. A. Ferrata, P. Doebling and A. Lolli.

26. Appointment of the Revv. Edw. P. Allen, T. M. Lenihan, and J. J. Monaghan, respectively to the Sees of Mobile, Cheyenne and Wilmington.

30. Dr. John Pietri presents to the Sovereign Pontiff his credentials as Envoy Extraordinary and Minister Plenipotentiary of the Republic of Venezuela, at the Holy See; afterwards visits Card. Rampolla, Secretary of State.

FEBRUARY.

4. The Education Bill for Elementary Schools, read the first time in British Parliament, by the Right Hon. A. Balfour. A partial grant of the Catholic claims.

9. The Rev. P. Lacoste, of the University of Ottawa, (Canada), appointed member of the Roman Academy of Letters.

12. The Right Rev. Mgr. Anton de Waal named Consultor of the Cardinalitial Commission of Historical Studies.

The Duke of Norfolk reëlected president of the Catholic Union of Great Britain.

14. Proclamation in presence of His Holiness, Leo XIII., of the Decree of *Tuto* for the Canonization of Bl. Peter Fourier, and of Decree approving the three miracles proposed for the Canonization of Bl. Ant. M. Zaccaria.

19. Cardinal Satolli named Protector of the Monastery of *S. Suzanne alle Terme.*

21. The Rev. Father Fidelis, C.P., (Dr. James Kent Stone), preaches before the Faculty and Students of Harvard University, in Appleton Chapel.

22. Death of the Most Rev. Thomas L. Grace, D.D. Born November 16, 1814; ordained priest at Rome, December 31, 1839; consecrated Bishop of St. Paul, July 24, 1859; raised to rank of Titular Archbishop of Sinnia, September 24, 1889.

23. The name of "Leavenworth" to be resumed by the present diocese of "Kansas City," in the Province of St. Louis, State of Kansas. The name of "Kansas City" for "Leavenworth" was adopted in 1891; but to avoid confusion with the diocese of like name in Missouri, the S. Congregation ordains that the old name be restored.

The S. Cong. of Rites examines a miracle proposed for the Beatification of the Ven. Mary Magd. Martinengo de Barco.

24. Consecration at Philadelphia, Pa., of the Right Rev. Edmond F. Prendergast, D.D., Titular Bishop of Scillio, i. p. i., and Auxiliary Bishop of Philadelphia; at Buffalo, N. Y., of the Right Rev. James E. Quigley, D.D., Bishop of Buffalo; at Dubuque, Iowa, of the Right Rev. Thomas M. Lenihan, D.D., Bishop of Cheyenne, Wyoming.

28. Sessions of Catholic Winter School of America—February 28,—March 21, at New Orleans, La. The Revv. J. T. Mullaney, D.D., M. S. Brennan, M. A. Knapp, O.P., W. Power, S.J., J. F. Nugent, D. S. Phelan, LL.D., and J. L. O'Neill, O.P., lecturers.

—. Bishop Shanley, of Jamestown (N. D.), protests against the existing State law sanctioning divorce.

—. The Rev. Father Fidelis, C.P., (Dr. James Kent Stone) elected General Consultor of the Passionist Congregation for the United States, with residence in Rome.

—. The Rev. Richard Henebry (of Waterford Diocese, Ireland), professor of Gaelic literature in Catholic University of America, proceeds to Leipzig to attend lectures of Prof. Windish, preparatory to opening his course at Washington next year.

MARCH.

3. Secretary of War Lamont, grants permission for erection of a Chapel for Catholics on the military reservation at West Point.

5. Card. Parocchi, Vicar-General of His Holiness, named Protector of the Institute of the Brothers of Charity (*Bigi*), and of the Institute of the Elizabethine Sisters.

6. The Right Rev. Henry Gabriels, D.D., Bishop of Ogdensburg, N. Y., sails for Rome,—*ad limina Apost.*

7. Publication of the Decree of *Tuto* for the Canonization of the Bl. Ant. M. Zaccaria.

8. His Holiness solemnly reopens the Borgia Appartments.

His Em. Card. Parocchi named Protector of the Order of Minors Conventual.

9. The S. Cong. of rites examines the validity of the Apostolic Processes: (*a*) touching the fame of holiness, of virtues and of miracles *in genere*, of the Ven. J. B. Gault, Bishop of Marseilles; (*b*) of a miracle attributed to the Ven. P. Ange de Paul; (*c*) the validity of the Ordinary and Apostolic Processes regarding the Beatification of the Ven. Sister Mary of the Incarnation, Foundress of the Monastery of the Ursulines of Quebec; (*d*) touching the virtues and miracles of Ven. P. Claude La Colombière, S.J.; (*e*) the Beatification of the Ven. Fr. Honoré de Paris, O.M. Cap.

10. The Right Rev. Mgr. Raphael Merry del Val named Domestic Prelate of His Holiness.

11. The Right Rev. Mgr. R. Merry del Val appointed Apostolic Delegate to Canada.

11. Card. Herb. Vaughan received a Papal audience.

12. The Rev. Louis de Parme named Consultor of the S. Cong. of Propaganda for the Affairs of Oriental Rite.

19. Brother Gabriel-Mary elected Superior-General of the Christian Brothers.

22. About one hundred American marines from the ship "San Francisco" attend the Papal Mass, and are received in Papal audience.

25. Thirty American pilgrims assist at the Papal Mass.

26. The Right Rev. Henry Gabriels, D.D., Bishop of Ogdensburg, N. Y., received in Papal audience.

27. The Very Rev. Aug. F. Hewitt, C.S.P., celebrates the golden jubilee of his ordination to the priesthood.

29. The Most Rev. Louis N. Bégin, Tit. Arch. of Cyrene, and Coadjutor of the Archbishop of Quebec, received in Papal audience.

30. The Right Rev. Mgr. Merry del Val publicly received in Quebec.

—. The Very Rev. Edward J. Purbrick, S.J., appointed Provincial of the New York–Maryland Province of the Jesuit Order, to succeed the Very Rev. William O'Brien Pardow, S.J.

APRIL.

2. Secretary of War Alger renews license for the erection of Catholic Chapel on military reservation at West Point, N. Y.

3. The Rev. Albert Lepidi named Master of the S. Apostolic Palace.

6. Transfer of the Episcopal See of Jamestown (N. D.) to Fargo (N. D.).

6. Session of the S. Cong. of Rites, at which the following questions were examined: (*a*) Discussion concerning the virtues of the Bl. Rita de Cascia, of the Order of *Ermites de S. Augustin;* (*b*) Concession and approbation of proper Office and Mass in honor of St. Trophimena, V.M.; (*c*) Concession and approbation of proper Office and Mass in honor of Bl. Ponce Abbé, also the *elogium* for the Martyrology; (*d*) Introduction of the Cause of Beatification of the servant of God, Michael le Nobletz.

7. The will of Miss Winefride Martin probated—by which $150,000 bequeathed to religious institutions in the United States.

8. The Right Rev. R. Merry del Val, Delegate Apostolic,

meets the Archbishops and Bishops of Canada at the Episcopal Palace, Montreal.

—. The Very Rev. Joseph Eigenmann appointed Provincial of the Congregation of the Fathers of the Holy Ghost and the Immaculate Heart of Mary, in the United States.

13. Nomination of the Rev. Leo Dehon, Consultor of the Sacred Congregation of the Index.

15. Nomination of the Right Rev. Mgr. J. Granito di Belmonte, Counsellor of the Apostolic Nunciature at Paris; the Right Rev. Mgr. J. Celli, Sub-Secretary of the S. Cong. of Aff. Eccl. Extr.; the Right Rev. Mgr. J. Aversa, *Minutante*, and the Most Rev. C. Caputo, D.D., Consultor of the same Congregation.

19. Secret Consistory for the creation of four Cardinals, and the preconization of several Archbishops and Bishops, followed by a Public Consistory regarding the canonization of Bl. Fourier and Bl. Zaccaria. Creation of Cardinals: The Most Rev. J. M. Martin de Herrera y de la Iglesia, Archbishop of Santiago of Compostella; born August 26, 1835; the Most Rev. P. Ercole Coullié, Archbishop of Lyons; born March 14, 1829; the Most Rev. J. W. Labouré, Archbishop of Rennes; born October 27, 1841, and the Most Rev. W. M. Romano Sourrieu, Archbishop of Rouen; born February 27, 1825. Bishops preconized: The Most Rev. John Butt, D.D., Tit. Archbishop of Sebastopol; the Right Rev. Samuel Webster, D.D., Bishop of Shrewsbury; the Right Rev. Denis Kelly, D.D., Bishop of Ross; the Right Rev. James Edward Quigley, D.D., Bishop of Buffalo; the Right Rev. Thomas M. Lenihan, D.D., Bishop of Cheyenne; the Right Rev. John J. Monaghan, D.D., Bishop of Wilmington; the Right Rev. Edward P. Allen, D.D., Bishop of Mobile; the Right Rev. Patrick V. Dwyer, D.D., Tit. Bishop of Zoara, Coadjutor Bishop of Maitland, Australia; the Right Rev. J. E. Legal, D.D., Tit. Bishop of Pogla, Coadjutor Bishop of S. Albert, Canada.

20. The Right Rev. Camillus Paul Maes, D.D., Bishop of Covington, received in Papal audience.

21. The Most Rev. Patrick John Ryan, D.D., Archbishop

of Philadelphia, celebrates his silver anniversary of Episcopal Consecration.

28. The Right Rev. Nicolas Connelly, D.D., Tit. Bishop of Conca, Auxiliary Bishop of Dublin, received in Papal audience.

30. Thomas Addis Emmett, M.D., LL.D., receives the "Laetare Medal," of 1897, from the University of Notre Dame.

MAY.

2. The Right Rev. Alfred A. Curtis, D.D., publicly abdicates his See of Wilmington.

8. The Most Rev. John Joseph Williams, D.D., Archbishop of Boston, departs for his visit *ad limina.*

9. The Most Rev. Patrick William Riordan, D.D., Archbishop of San Francisco, administered the Sacraments of Holy Communion and of Confirmation to sixty-two convicts in San Quentin Penitentiary, California.

The Right Rev. John J. Monaghan, D.D., consecrated in St. Peter's Pro-Cathedral, Wilmington, by His Em. Card. Gibbons.

16. The Right Rev. Edward P. Allen, D.D., consecrated in Baltimore Cathedral by His Em. Card. Gibbons.

Death of Card. Camillo Siciliano di Rende, Archbishop of Benevento. Born June 9, 1847; created Cardinal March 14, 1887.

17. A bequest of $150,000, under the will of Colonel Patrick B. O'Brien, received by the rector of the Catholic University of America, to endow three professorial chairs: (1) The P. B. O'Brien Chair of Chemistry. (2) The John O'Brien Chair of Physics. (3) The Richard M. O'Brien Chair of Roman Law.

—. The Right Rev. Patrick Foley, D.D., Bishop of Kildare and Leighlin (Ireland), received in Papal audience.

27. Canonization of the Bl. Anthony M. Zaccaria, Founder of the Barnabites, and the Bl. Peter Fourier, of Mattaincourt, surnamed Apostle of Lorraine.

—. The permission to erect a Catholic Chapel at West

Point revoked by a decision of Attorney-General McKenna.

JUNE.

9. The Very Rev. William H. O'Connell, D. D., rector of the American College, Rome, named Domestic Prelate of His Holiness, Leo XIII.

—. Mgr. Zardetti, Archbishop of Mocissus, appointed Consultor of S. Congregation of Extraord. Ecclesiast. Affairs.

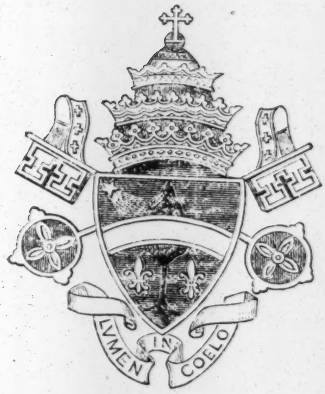
—. Papal Audience the Mt. Rev. John J. Williams, D.D., Archb. Boston.

—. Papal Audience the Rt. Rev. Denis M. Bradley, D.D. Bp. Manchester, U. S. A.

12. Death of the Most Rev. Francis Janssens, D. D., Archbishop of New Orleans. Born, October 17, 1843; elected to See of Natchez, February 18, 1881; promoted to Archiepiscopal See of New Orleans, August 7, 1888.

13, 14. Assembly of the Catholic Union of Missions at St. Charles, Mo.

—. The Rev. John T. Creagh absolves his course in Canon Law at Rome, prior to taking classes at the Catholic University of America next year.



ANALECTA.

EPISTOLA ENCYCLICA DE OPERATIONE SPIRITUS SANCTI IN ECCLESIA.

VENERABILIBUS FRATRIBUS
PATRIARCHIS PRIMATIBUS ARCHIEPISCOPIS EPISCOPIS
ALIISQUE LOCORUM ORDINARIIS
PACEM ET COMMUNIONEM CUM APOSTOLICA
SEDE HABENTIBUS

LEO PP. XIII

VENERABILES FRATRES
SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Divinum illud munus quod humani generis causâ a Patre acceptum Iesus Christus sanctissime obiit, sicut eo tamquam ad ultimum spectat, ut homines vitae compotes fiant in sempiterna gloria beatae, ita huc proxime attinet per saeculi cursum, ut divinae gratiae habeant colantque vitam, quae tandem in vitam floreat caelestem. Quamobrem omnes ad unum homines cuiusvis nationis et linguae Redemptor ipse invitare ad sinum Ecclesiae suae summa benignitate non

cessat: *Venite ad me omnes; Ego sum vita; Ego sum pastor bonus.* Hic tamen, secundum altissima quaedam consilia, eiusmodi munus noluit quidem per se in terris usquequaque conficere et explere; verum quod ipse traditum a Patre habuerat, idem Spiritui Sancto tradidit perficiendum. Atque iucunda memoratu ea sunt quae Christus, paulo antequam terras relinqueret, in discipulorum coetu affirmavit: *Expedit vobis ut ego vadam: si enim non abiero Paraclitus non veniet ad vos; si autem abiero, mittam eum ad vos.*[1] Haec enim affirmans, causam discessus sui reditusque ad Patrem eam potissimum attulit, utilitatem ipsis alumnis suis profecto accessuram ab adventu Spiritus Sancti: quem quidem una monstravit, a se aeque mitti atque adeo procedere sicut a Patre, eumdemque fore qui opus a semetipso in mortali vita exactum, deprecator, consolator, praeceptor, absolveret. Multiplici nempe virtuti huiusce Spiritus, qui in procreatione mundi *ornavit coelos*[2] et *replevit orbem terrarum*[3] in eiusdem redemptione perfectio operis erat providentissime reservata.—Iamvero Christi Servatoris, qui princeps pastorum est et episcopus animarum nostrarum, exempla Nos imitari, ipso opitulante, continenter studuimus; religiose insistentes idem ipsius munus, Apostolis creditum in primisque Petro, *cuius etiam dignitas in indigno herede non deficit.*[4] Hoc adducti consilio, quaecumque in perfunctione iam diuturna summi pontificatus aggressi sumus instandoque persequimur, ea conspirare voluimus ad duo praecipue. Primum, ad rationem vitae christianae in societate civili et domestica, in principibus et in populis instaurandam; propterea quod nequaquam nisi a Christo vera in omnes profluat vita. Tum ad eorum fovendam reconciliationem qui ab Ecclesia catholica vel fide vel obsequio dissident; quum haec eiusdem Christi certissima sit voluntas ut ii omnes in unico Ovili suo sub Pastore uno censeantur. Nunc autem, quum humani exitus adventantem diem conspicimus, omnino permovemur animo ut Apostolatus Nostri operam, qualemcumque adhuc

1 Ioann. xvi, 7. 2 Iob xxvi, 13. 3 Sap. i, 7.

4 S. Leo M. *ser. II. in anniv. ass. suae.*

deduximus, Spiritui Sancto, qui Amor vivificans est, ad maturitatem fecunditatemque commendemus. Propositum Nostrum quo melius uberiusque eveniat, deliberatum habemus alloqui vos per sollemnia proxima sacrae Pentecostes de praesentia et virtute mirifica eiusdem Spiritus; quantopere nimirum et in tota Ecclesia et in singulorum animis ipse agat efficiatque praeclarâ copia charismatum supernorum. Inde fiat, quod vehementer optamus, ut fides excitetur vigeatque in animis de mysterio Trinitatis augustae, ac praesertim pietas augeatur et caleat erga divinum Spiritum, cui plurimum omnes acceptum referre debent, quotquot vias veritatis et iustitiae sectantur: nam, quemadmodum Basilius praedicavit, *Dispensationes circa hominem, quae factae sunt a magno Deo et Servatore nostro Iesu Christo iuxta bonitatem Dei, quis neget per Spiritus gratiam esse adimpletas?* [1]

Antequam rem aggredimur institutam, nonnulla de Triadis sacrosanctae mysterio placet atque utile erit attingere. Hoc namque *substantia novi testamenti* a sacris doctoribus appellatur, mysterium videlicet unum omnium maximum, quippe omnium veluti fons et caput; cuius cognoscendi contemplandique causâ, in caelo angeli, in terris homines procreati sunt, quod in testamento veteri adumbratum, ut manifestius doceret, ab angelis ad homines Deus ipse descendit; *Deum nemo vidit unquam: Ungenitus Filius qui est in sinu Patris, ipse enarravit.*[2] Quisquis igitur de Trinitate scribit aut dicit, illud ob oculos teneat oportet quod prudenter monet Angelicus: *Quum de Trinitate loquimur cum cautela et modestia est agendum, quia, ut Augustinus dicit, nec periculosius alicubi erratur, nec laboriosius aliquid quaeritur, nec fructuosius aliquid invenitur.*[3] Periculum autem ex eo fit, ne in fide aut in cultu vel divinae inter se Personae confundantur vel unica in ipsis natura separetur; nam, *fides catholica haec est, ut unum Deum in Trinitate et Trinitatem in unitate veneremur.* Quare Innocentius XII., decessor Noster, sollemnia quaedam honori Patris propria postulantibus

1 *De Spiritu Sancto*, c. xvi, n. 39. 2 Ioann. i, 18.

3 *Sum. th.* I, *q.* xxxi, *a.* 2—*De Trin. l., I, c.* 3.

omnino negavit. Quod si singula Incarnati Verbi mysteria certis diebus festis celebrantur, non tamen proprio ullo festo celebratur Verbum, secundum divinam tantum naturam: atque ipsa etiam Pentecostes sollemnia non ideo inducta antiquitus sunt, ut Spiritus Sanctus per se simpliciter honoraretur, sed ut eiusdem recoleretur adventus sive externa missio. Quae quidem omnia sapienti consilio sancita sunt, ne quis forte a distinguendis Personis ad divinam essentiam distinguendam prolaberetur. Quin etiam Ecclesia ut in fidei integritate filios contineret, sanctissimae Trinitatis festum instituit, quod Ioannes XXII. deinde iussit ubique agendum; tum altaria et templa eidem dicari permisit: atqe Ordinem religiosorum captivis redimendis, qui Trinitati devotus omnino est eiusque titulo gaudet, non sine caelesti nutu rite comprobavit. Multaque rem confirmant. Cultus enim qui sanctis Caelitibus atque Angelis, qui Virgini Deiparae, qui Christo tribuitur, is demum in Trinitatem ipsam redundat et desinit. In precationibus quae uni Personae adhibentur, item de ceteris mentio est; in forma supplicationum, singulis quidem Personis seorsum invocatis, communis earum invocatio subiicitur; psalmis hymnisque idem omnibus praeconium accedit in Patrem et Filium et Spiritum Sanctum; benedictiones, ritus, sacramenta comitatur aut conficit sanctae imploratio Trinitatis. Atque haec ipsa iampridem Apostolus praemonuerat in ea sententia: *Quoniam ex ipso et per ipsum et in ipso sunt omnia; ipsi gloria in saecula*[1]: inde significans Personarum trinitatem, hinc unitatem affirmans naturae, quae quum una eademque singulis sit Personis, ideo singulis, tamquam uni eidemque Deo, aeterna aeque maiestatis gloria debetur. Quod testimonium edisserens Augustinus, *Non confuse*, inquit, *accipiendum est quod ait Apostolus, ex ipso et per ipsum et in ipso; ex ipso dicens propter Patrem, per ipsum propter Filium, in ipso propter Spritum Sanctum*[2]. —Aptissimeque Ecclesia, ea Divinitatis opera in quibus potentia excellit, tribuere Patri, ea in quibus excellit sapentia, tribuere Filio, ea in quibus excellit amor, Spiritui

1 Rom. xi, 36. 2 *De Trin.* l. vi, c. 10.—l. I, c. 6.

Sancto tribuere consuevit. Non quod perfectiones cunctae atque opera extrinsecus edita Personis divinis communia non sint ; sunt enim *indivisa opera Trinitatis, sicut et indivisa est Trinitatis essentia*[1], quia, uti tres Personae divinae *inseparabiles sunt, ita inseparabiliter operantur*[2] : verum quod ex comparatione quadam et propemodum affinitate quae inter opera ipsa et Personarum proprietates intercedit, ea alteri potius quam alteris addicuntur sive, ut aiunt, appropriantur : *Sicut similitudine vestigii vel imaginis in creaturis inventa, utimur ad manifestationem divinarum Personarum, ita et essentialibus attributis ; et haec manifestatio Personarum per essentialia attributa appropriatio dicitur*[3]. Hoc modo Pater qui est *principium totius Deitatis*[4], idem causa est effectrix universitatis rerum et Incarnationis Verbi et sanctificationis animorum, *ex ipso sunt omnia ;* ex ipso, propter Patrem. Filius autem, *Verbum, Imago Dei*, idem est causa exemplaris unde res omnes formam et pulchritudinem, ordinem et concentum imitantur ; qui extitit nobis via, veritas, vita, hominis cum Deo reconciliator, *per ipsum sunt omnia ;* per ipsum, propter Filium. Spiritus vero Sanctus idem est omnium rerum causa ultima, eo quia sicut in fine suo voluntas lateque omnia conquiescunt, non aliter, ille, qui divina bonitas est ac Patris ipsa Filiique inter se caritas, arcana ea opera de salute hominum sempiterna, impulsione quadam valida suavique complet et perficit, *in ipso sunt omnia ;* in ipso, propter Spiritum Sanctum.

Rite igitur inviolateque custodito religionis studio, toti debito Trinitati beatissimae, quod magis magisque in christiano populo aequum est inculcari, ad virtutem Spiritus Sancti exponendam oratio Nostra convertitur.—Ac principio respici oporet ad Christum, conditorem Ecclesiae et nostri generis Redemptorem. Sane in operibus Dei externis illud eximie praestat Incarnati Verbi mysterium, in quo divinarum perfectionum sic enitet lux ut quidquam supra ne cogitari quidem possit, et quo aliud nullum humanae naturae esse

1 S. Aug. *de Trin.* l. I, c. 4 et 5.
2 S. Aug. *ib.*
3 S. Aug. 1ª, q. xxxix, a. 7.
4 S. Aug. *de Trin.* l. iv, c. 20.

poterat salutarius. Hoc igitur tantum opus, etsi totius Trinitatis fuit, attamen Spiritui Sancto tamquam proprium adscribitur: ita ut de Virgine sic Evangelia commemorent: *Inventa est in utero habens de Spiritu Sancto*, et: *Quod in ea natum est, de Spiritu Sancto est.*[1] Idque merito adscribitur ei qui Patris et Filii est caritas; quum hoc *magnum pietatis Sacramentum*[2] sit a summa Dei erga homines caritate profectum, prout Ioannes commonet: *Sic Deus dilexit mundum ut Filium suum unigenitum daret.*[3] Accedit quod natura humana evecta inde sit ad coniunctionem *personalem* cum Verbo: quae dignitas non ullis quidem data est eius promeritis, proptereaque ex integra plane gratia, proptereaque ex munere veluti proprio Spiritus Sancti. Ad rem apposite Augustinus: *Iste modus*, inquit, *quo est natus Christus de Spiritu Sancto, insinuat nobis gratiam Dei, qua homo nullis praecedentibus meritis, in ipso primo exordio naturae suae quo esse coepit, Verbo Dei copularetur in tantam personae unitatem, ut idem ipse esse Filius Dei qui Filius hominis, et Filius hominis qui Filius Dei.*[4] Divini autem Spiritus operâ non solum conceptio Christi effecta est, sed eius quoque sanctificatio animae, quae *unctio* in sacris libris nominatur;[5] atque adeo omnis eius actio *praesente Spiritu peragebatur*,[6] praecipueque sacrificium sui: *Per Spiritum Sanctum semetipsum obtulit immaculatum Deo.*[7]—Ista qui perpenderit, nihil erit ei mirum quod charismata omnia almi Spiritus in animam Christi affluxerint. Namque in ipso copia insedit gratiae singulariter plena, quanto maximo videlicet modo atque efficacitate haberi possit; in ipso omnes sapientiae scientiaeque thesauri, gratiae gratis datae, virtutes, donaque omnino omnia quae tum Isaiae oraculis nunciata,[8] tum significata sunt admirabili ea columba ad Iordanem, quum eas aquas suo Christus baptismate ad sacramentum novum consecravit. Quo loco illa eiusdem Augustini recta conveniunt: *Absurdissimum est dicere quod*

1 Matth. i, 18, 20. 2 I. Tim. iii, 16. 3 Ill, 16.
4 *Enchir*, c. xxxx.–S. Th. 3ª, qu. xxxii a. l. 5 Actor. x, 38.
6 S. Basil. *de Sp. S.* c. xvi. 7 Hebr. ix, 14. 8 iv, i; xi, 2, 3.

Christus, quum iam triginta esset annorum, accepit Spiritum Sanctum, sed venit ad baptismum, sicut sine peccato, ita non sine Spiritu Sancto. Tunc ergo, scilicet in baptismate, *corpus suum, idest Ecclesiam, praefigurari dignatus est, in qua praecipue baptizati accipiunt Spiritum Sanctum.*[1] Itaque Spiritus Sancti et praesentiâ conspicua super Christum et virtute intima in anima eius, duplex eiusdem Spiritus praesignificatur missio, ea nimirum quae in Ecclesia manifesto patet, et ea quae in animis iustorum secreto illapsu exercetur.

Ecclesia, quae iam concepta, ex latere ipso secundi Adami, velut in cruce dormientis, orta erat, sese in lucem hominum insigni modo primitus dedit die celeberrima Pentecostes. Ipsâque die beneficia sua Spiritus Sanctus in mystico Christi corpore prodere coepit, ea mira effusione quam Ioel propheta iampridem viderat,[2] nam Paraclitus *sedit super Apostolos ut novae coronae spirituales per linguas igneas imponerentur capiti illorum.*[3] Tum vero Apostoli *de monte descenderunt*, ut Chrysostomus scribit, *non tabulas lapideas in manibus portantes, sicut Moyses, sed Spiritum in mente circumferentes, et thesaurum quemdam ac fontem dogmatum et charismatum effundentes.*[4]—Ita plane eveniebat illud extremum Christi ad Apostolos suos promissum de Spiritu Sancto mittendo, qui doctrinae, ipso afflante, traditae completurus ipse esset et quodammodo obsignaturus depositum : *Adhuc multa habeo vobis dicere, sed non potestis portare modo ; quum autem venerit ille Spiritus veritatis, docebit vos omnem veritatem.*[5] Hic enim qui Spiritus est veritatis, utpote simul a Patre, qui verum aeternum est, simul a Filio, qui veritas est substantialis, procedens, haurit ab utroque una cum essentia omnem veritatis quanta est amplitudinem : quam quidem veritatem impertit ac largitur Ecclesiae, auxilio praesentissimo providens ut ipsa ne ulli unquam errori obnoxia sit, utque divinae doctrinae germina alere copiosius in dies possit et frugifera praestare ad populorum salutem. Et quoniam populorum salus, ad quam nata est Ecclesia, plane postulat

1 *De Trin.* i. xv, c. 26. 2 ii, 28, 29. 3 Cyr. hierosol, *catech.* 17.
4 *In Matth. hom.* i,–II Cor. iii, 3. 5 Ioann. xvi, 12, 13.

ut haec munus idem in perpetuitatem temporum persequatur, perennis idcirco vita atque virtus a Spiritu Sancto suppetit, quae Ecclesiam conservat augetque : *Ego rogabo Patrem, et alium Paraclitum dabit vobis, ut maneat vobiscum in aeternum, Spiritum veritatis.*[1] Ab ipso namque episcopi constituuntur, quorum ministerio non modo filii generantur, sed etiam patres, sacerdotes videlicet, ad eam regendam enutriendamque eodem sanguine quo est a Christo redempta : *Spiritus Sanctus posuit episcopos regere Ecclesiam Dei, quam acquisivit sanguine suo.*[2] Utrique autem, episcopi et sacerdotes, insigni Spiritus munere id habent ut peccata pro potestate deleant, secundum illud Christi ad Apostolos : *Accipite Spiritum Sanctum; quorum remiseritis peccata, remittuntur eis, et quorum retinueritis, retenta sunt.*[3] Porro Ecclesiam opus esse plane divinum, alio nullo argumento praeclarius constat quam charismatum quibus undique illa ornatur splendore et gloria; auctore nimirum et datore Spiritu Sancto. Atque hoc affirmare sufficiat, quod quum Christus caput sit Ecclesiae, Spiritus Sanctus sit eius anima : *Quod est in corpore nostro anima, id est Spiritus Sanctus in corpore Christi, quod est Ecclesia.*[4] Quae ita quum sint, nequaquam comminisci et expectare licet aliam ullam ampliorem uberioremque *divini Spiritus manifestationem et ostensionem :* quae enim nunc in Ecclesia habetur, maxima sane est, eaque tamdiu manebit quoad Ecclesiae contingat ut, militiae emensa stadium, ad triumphantium in caelesti societate laetitiam educatur.

Quantum vero et quo modo Spiritus Sanctus in animis singulorum agat, id non minus admirabile est, quamquam intellectu paulo est difficilius, eo etiam quia omnem intuitum fugiat oculorum.—Haec pariter Spiritus effusio tantae est copiae, ut Christus ipse, cuius de munere proficiscitur, abundantissimo amni similem dixerit, prout est apud Ioannem : *Qui credit in me, sicut dicit Scriptura, flumina de ventre eius fluent aquae vivae :* cui testimonio idem Evange-

1 *Ib* xiv, 16, 17. 2 Act. xx, 28.

3 Ioann. xx, 22, 23. 4 S. Aug. *serm.* clxxxvii *de temp.*

lista explanationem subiicit: *Hoc autem dixit de Spiritu, quem accepturi erant credentes in eum.*[1] Certum quidem est, in ipsis etiam hominibus iustis qui ante Christum fuerunt, insedisse per gratiam Spiritum Sanctum, quemadmodum de prophetis, de Zacharia, de Ioanne Baptista, de Simeone et Anna scriptum accepimus; quippe in Pentecoste non ita se Spiritus Sanctus tribuit, *ut tunc primum esse sanctorum inhabitator inciperet, sed ut copiosius inundaret, cumulans sua dona, non inchoans, nec ideo novus opere, quia ditior largitate.*[2] Verum, si et illi in filiis Dei numerabantur, conditione tamen perinde erant ac servi, quia etiam filius *nihil differt a servo*, quousque est *sub tutoribus et actoribus*:[3] ac, praeter quam quod iustitia in illis non erat nisi ex Christi meritis adventuri, communicatio Spiritus Sancti post Christum facta multo est copiosior, propemodum ut arram pretio vincit res pacta, atque ut imagini longe praestat veritas. Hoc propterea affirmavit Ioannes: *Nondum erat Spiritus datus, quia Iesus nondum erat glorificatus.*[4] Statim igitur ut Christus, *ascendens in altum*, regni sui gloria tam laboriose parta potitus est, divitias Spiritus Sancti munifice reclusit, *dedit dona hominibus.*[5] Nam, *certa illa Spiritus Sancti datio vel missio post clarificationem Christi futura erat qualis nunquam antea fuerat, neque enim antea nulla fuerat, sed talis non fuerat.*[6] Siquidem natura humana necessario serva est Dei: *Creatura serva est, servi nos Dei sumus secundum naturam*:[7] quin etiam ob communem noxam natura nostra omnis in id vitium dedecusque prolapsa est, ut praeterea infensi Deo extiterimus: *Eramus natura filii irae.*[8] Tali nos a ruina exitioque sempiterno nulla usquam vis tanta erat quae posset erigere et vindicare. Id vero Deus, humanae naturae conditor, summe misericors praestitit per Unigenam suum: cuius beneficio factum, ut homo in gradum nobilitatemque, unde exciderat, cum donorum locupletiore ornatu sit restitutus. Eloqui nemo potest quale sit opus istud

1 Vii, 38, 39. 2 S. Leo M. *hom.* iii *de Pentec.* 3 Gal. iv, 1, 2.
4 vii, 39. 5 Eph. iv, 8. 6 S. Aug. *de Trin.* 1, iv, c. 20.
7 S. Cyr. alex, *Thesaur.* 1. v, c. 5. 8 Eph. ii, 3.

divinae gratiae in animis hominum ; qui propterea luculenter tum in sacris litteris tum apud Ecclesiae patres, et regenerati et creaturae novae et consortes divinae naturae et filii Dei et deifici similibusque laudibus appellantur.—Iamvero tam ampla bona non sine causa debentur quasi propria Spiritui Sancto. Ipse enim est *Spiritus adoptionis filiorum, in quo clamamus : Abba, Pater ;* idemque paterni amoris suavitate corda perfundit : *Ipse Spiritus testimonium reddit spiritui nostro quod sumus filii Dei.*[1] Cui rei declarandae opportune cadit ea, quam Angelicus perspexit, similitudo inter utramque Spiritus Sancti operam ; quippe per eum ipsum et *Christus est in sanctitate conceptus ut esset Filius Dei naturalis*, et *alii sanctificantur ut sint filii Dei adoptivi.*[2] Ita, multo quidem nobilius quam in rerum natura fiat, ab amore oritur spiritualis regeneratio, ab Amore scilicet increato.

Huius regenerationis et renovationis initia sunt homini per baptisma : in quo sacramento, spiritu immundo ab anima depulso, illabitur primum Spiritus Sanctus, eamque similem sibi facit : *Quod natum est ex Spiritu, spiritus est.*[3] Uberiusque per sacram confirmationem, ad constantiam et robur christianae vitae, sese dono dat idem Spiritus ; a quo nimirum fuit victoria martyrum et virginum de illecebris corruptelarum triumphus. Sese, inquimus, dono dat Spiritus Sanctus : *Caritas Dei diffusa est in cordibus nostris per Spiritum Sanctum qui datus est nobis.*[4] Ipse enimvero non modo affert nobis divina munera, sed eorumdem est auctor, atque etiam munus ipse est supremum ; qui a mutuo Patris Filiique amore procedens, iure habetur et nuncupatur *altissimi donum Dei.*—Cuius doni natura et vis quo illustrius pateat, revocare oportet ea quae in divinis litteris tradita sacri doctores explicaverunt, Deum videlicet adesse rebus omnibus in eisque esse, *per potentiam, in quantum omnia eius potestati subduntur ; per presentiam, in quantum omnia nuda sunt et aperta oculis eius ; per essentiam, in quantum, adest omnibus ut causa essendi.*[5] At vero in homine est Deus non tantum-

1 Rom. viii, 15, 16. 2 S. Th. 3ª q. xxxii, a 1. 3 Ioann. iii, 7.
4 Rom. v, 5. 5 S. Th. 1ª *q.* viii, *a.* 3.

modo ut in rebus, sed eo amplius cognoscitur ab ipso et diligitur; quum vel duce natura bonum sponte amemus, cupiamus, conquiramus. Praeterea Deus ex gratia insidet animae iustae tamquam in templo, modo penitus intimo et singulari; ex quo etiam sequitur ea necessitudo caritatis, qua Deo adhaeret anima coniunctissime, plus quam amico amicus possit benevolenti maxime et dilecto, eoque plene suaviterque fruitur.—Haec autem mira coniunctio, quae suo nomine *inhabitatio* dicitur, conditione tantum seu statu ab ea discrepans qua caelites Deus beando complectitur, tametsi verissime efficitur praesenti totius Trinitatis numine, *ad eum veniemus et mansionem apud eum faciemus*,[1] attamen de Spiritu Sancto tamquam peculiaris praedicatur. Siquidem divinae et potentiae et sapientiae vel in homine improbo apparent vestigia; caritatis, quae propria Spiritus veluti nota est, alius nemo nisi iustus est particeps. Atque illud cum re cohaeret, eumdem Spiritum nominari Sanctum, ideo etiam quod ipse, primus summusque Amor, animos moveat agatque ad sanctitatem, quae demum amore in Deum continetur. Quapropter Apostolus quum iustos appellat templum Dei, tales non expresse Patris aut Filii appellat, sed Spiritus Sancti: *An nescitis quoniam membra vestra templum sunt Spiritus Sancti, qui in vobis est, quem habetis a Deo.*[2]—Inhabitantem in animis piis Spiritum Sanctum ubertas munerum caelestium multis modis consequitur. Nam, quae est Aquinatis doctrina, *Quum Spiritus Sanctus procedat ut amor, procedit in ratione doni primi; unde dicit Augustinus, quod per donum quod est Spiritus Sanctus, multa propria dona dividuntur membris Christi.*[3] In his autem muneribus sunt arcanae illae admonitiones invitationesque, quae instinctu Sancti Spiritus identidem in mentibus animisque excitantur; quae si desint, neque initium viae bonae habetur, neque progressiones, neque exitus salutis aeternae. Et quoniam huiusmodi voces et motiones occulte admodum in animis flunt, apte in sacris paginis similes nonnunquam habentur venientis aurae sibilo; easque Doctor Angelicus scite confert motibus cordis, cuius tota vis

1 Ioan. xiv, 23 2 I Cor. vi, 19.

3 *Summ. th.* [a], *q.* xxxviii, *a.* 2.—S. Aug. *de Trin.* l. xv, c. 19.

est in animante perabdita : *Cor habet quamdam influentiam occultam, et ideo cordi comparatur Spiritus Sanctus, qui invisibiliter Ecclesiam vivificat et unit.*[1]—Hoc amplius, homini iusto, vitam scilicet viventi divinae gratiae et per congruas virtutes tamquam facultates agenti, opus plane est septenis illis quae proprie dicuntur Spiritus Sancti donis. Horum enim beneficio instruitur animus et munitur ut eius vocibus atque impulsioni facilius promptiusque obsequatur ; haec propterea dona tantae sunt efficacitatis ut eum ad fastigium sanctimoniae adducant, tantaeque excellentiae ut in caelesti regno eadem, quamquam perfectius, perseverent. Ipsorumque ope charismatum provocatur animus et effertur ad appetendas adipiscendasque beatitudines evangelicas quae, perinde ac flores verno tempore erumpentes, indices ac nunciae sunt beatitatis perpetuo mansurae. Felices denique sunt fructus ii, ab Apostolo enumerati,[2] quos hominibus iustis in hac etiam caduca vita Spiritus parit et exhibet, omni refertos dulcedine et gaudio ; cuiusmodi esse debent a Spiritu, *qui est in Trinitate genitoris genitique suavitas ingenti largitate atque ubertate perfundens omnes creaturas.*[3]—Itaque divinus Spiritus in aeterno sanctitatis lumine a Patre et a Verbo procedens, amor idem et donum, postquam se per velamen imaginum in testamento veteri exhibuit, plenam sui copiam effudit in Christum in eiusque corpus mysticum, quae est Ecclesia ; atque homines in pravitatem et corruptelam abeuntes praesentiâ et gratia sua iam salutariter revocavit, ut iam non de terra terrani, longe alia saperent et vellent, quasi de caelo caelestes.

Haec omnia quum tanta sint, quumque Spiritus Sancti bonitatem in nos immensam luculenter declarent, omnino postulant a nobis, ut obsequii pietatisque studium in eum quam maxime intendamus. Id autem christiani homines recte optimeque efficient, si eumdem certaverint maiore quotidie cura et noscere et amare et exorare : cuius rei gratiâ sit haec ad ipsos, prout sponte fluit paterno ex animo, cohortatio.—Fortasse ne hodie quidem in eis desunt, qui

1 *Summ. th.* 3ª, *q.* viii, *a. 1 ad 3.* 2 Gal. v. 22.

3 S. Aug. *de Trin.* l. vi, c. 9.

similiter rogati ut quidam olim a Paulo apostolo, acceperint ne Spiritum Sanctum, respondeant similiter: *Sed neque si Spiritus Sanctus est, audivimus.*[1] Sin minus, multi certe in eius cognitione valde deficiunt; cuius quidem crebro usurpant nomen in religiosis actibus exercendis, sed ea fide quae crassis tenebris circumfusa est. Quapropter quotquot sunt sacri concionatores curatoresque animarum hoc meminerint esse suum, ut quae ad Spiritum Sanctum pertinent diligentius atque uberius populo tradant; sic tamen ut difficiles subtilesque absint controversiae, et prava eorum stultitia devitetur qui omnia etiam arcana divina temere conantur perscrutari. Illud potius commemorandum enucleateque explanandum est, quam multa et magna beneficia ab hoc largitore divino et manaverint ad nos et manare non desinant; ut vel error vel ignoratio tantarum rerum, *lucis filiis*, indigna, prorsus depellatur. Hoc autem propterea urgemus, non modo quia id attingit mysterium quo ad vitam aeternam proxime dirigimur, ob eamque rem firme credendum; verum etiam quia bonum quo clarius pleniusque habetur cognitum, eo impensius diligitur et amatur.—Nempe Spiritui Sancto, quod alterum praestandum esse monuimus, debetur amor, quia Deus est: *Diliges Dominum Deum tuum ex toto corde tuo, ex tota anima tua et ex tota fortitudine tua.*[2] Amandusque idem est, quippe substantialis, aeternus, primus amor; amore autem nihil est amabilius: multoque id magis quia summis ipse nos cumulavit beneficiis, quae ut largientis benevolentiam testantur, ita gratum animum accipientis reposcunt. Qui amor duplicem habet utilitatem neque eam exiguam. Nam tum ad illustriorem in dies notitiam de Spiritu Sancto capiendam nos exacuet; *Amans* enim, ut Angelicus ait, *non est contentus superficiali apprehensione amati, sed nititur singula quae ad amatum pertinent intrinsecus disquirere, et sic ad interiora eius ingreditur, sicut de Spiritu Sancto, qui est amor Dei, dicitur quod scrutatur etiam profunda Dei*[3]: tum caelestium donorum copiam nobis conciliabit largiorem, eo quod donantis manum ut angustus animus contrahit, ita

1 Act. xix, 2. 2 Deut. vi, 5.

3 I. Cor. ii, 10—*Summ. th.* 1ª 2ae, q. xxviii a 2.

gratus et memor dilatat. Curandum tamen magnopere ut iste amor eiusmodi sit qui non in cogitatione arida externoque obsequio subsistat, sed ad agendum prosiliat, refugiat maxime a culpa; quum haec Spiritui Sancto, peculiari quodam nomine, accidat iniuriosior. Quanticumque enim sumus, tanti sumus ex bonitate divina; quae eidem Spiritui praesertim adscribitur: hunc benigne sibi facientem is offendit qui peccat, quique ipsis eius abusus muneribus et bonitati confisus, quotidie magis insolescit.—Ad haec, quum veritatis ille sit Spiritus, si quis ex infirmitate aut inscitia deliquerit, forsitan excusationis aliquid apud Deum habeat; at qui per malitiam veritati repugnet ab eaque se avertat, in Spiritum Sanctum peccat gravissime. Quod quidem aetate nostra increbruit adeo, ut deterrima ea tempora advenisse videantur a Paulo praenunciata, quibus homines iustissimo Dei iudicio obcaecati, falsa pro veris habituri sint, et *huius mundi principi*, qui mendax est et mendacii pater, tamquam veritatis magistro crediturі: *Mittet illis Deus operationem erroris ut credant mendacio*[1]; *in novissimis temporibus discedent quidam a fide, attendentes spiritibus erroris et doctrinis daemoniorum.*[2] —Quoniam vero Spiritus Sanctus in nobis, ut supra monuimus, quasi suo quodam in templo habitat, suadendum est illud Apostoli: *Nolite contristare Spiritum Sanctum Dei, in quo signati estis.*[3] Idque ipsum non satis est, indigna omnia defugere, sed omni virtutum laude christianus homo nitere debet, ut hospiti tam magno tamque benigno placeat, castimonia in primis et sanctitudine; casta enim et sancta addecent templum. Hinc idem Apostolus: *Nescitis quia templum Dei estis, et Spiritus Dei habitat in vobis? Si quis autem templum Dei violaverit, disperdet illum Deum; templum enim Dei sanctum est, quod estis vos*[4]; formidolosae eae quidem, sed perquam iustae minae.—Postremo, Spiritum Sanctum exorari et obsecrari oportet, quippe cuius praesidio adiumentisque nemo unus non egeat maxime. Ut enim quisque est inops consilii, viribus infirmus, aerumnis pressus, pronus in vetitum, ita ad eum confugere debet qui luminis, fortitudinis, consolationis, sanctitatis fons patet perennis.

1 II. Thess. ii, 10. 2 I. Tim. iv, 1. 3 Eph. iv, 30. 4 I. Cor. iii, 16, 17.

Atque illa homini in primis necessaria, admissorum venia, ab eo potissimum expetenda est: *Spiritus Sancti proprium est quod sit donum Patris et Filii; remissio autem peccatorum fit per Spiritum Sanctum, tamquam per donum Dei*:[1] de quo Spiritu apertius habetur in ordine rituali: *Ipse est remissio omnium peccatorum.*[2]—Quanam vero ratione sit exorandus, perapte docet Ecclesia, quae supplex eum compellat et obtestatur suavissimis quibusque nominibus: *Veni pater pauperum, veni dator munerum, veni lumen cordium: consolator optime, dulcis hospes animae, dulce refrigerium:* eumdemque enixe implorat ut eluat, ut sanet, ut irriget mentes atque corda, detque confidentibus et *virtutis meritum* et *salutis exitum* et *perenne gaudium.* Nec dubitare ullo pacto licet an huiusmodi preces auditurus ille sit, quo auctore scriptum legimus: *Ipse Spiritus postulat pro nobis gemitibus inenarrabilibus.*[3] Demum hoc est fidenter assidueque supplicandum, ut nos quotidie magis et luce sua illustret et caritatis suae quasi facibus incendat; sic enim fide et amore freti acriter enitamur ad praemia sempiterna, quoniam ipse *est pignus hereditatis nostrae.*[4]

Habetis, Venerabiles Fratres, quae ad fovendum Spiritus Sancti cultum monendo hortandoque placuit edicere: minimeque dubitamus, quin ope praesertim navitatis sollertiaeque vestrae praeclaros in christiano populo sint fructus latura. Nostra quidem tantae huic rei persequendae nulla unquam defutura est opera, atque etiam consilium est ut, quibus subinde modis videbitur opportunius, idem pietatis studium tam praestabile alamus et provehamus. Interea: quoniam biennio ante, datis litteris *Provida matris*, peculiares preces, easque ad maturandum christianae unitatis bonum, in sollemnibus Pentecostes catholicis commendavimus, libet de hoc ipso capite ampliora quaedam decernere. Decernimus igitur et mandamus ut per orbem catholicum universum, hoc anno itemque annis in perpetuum consequentibus, supplicatio novendialis ante Pentecosten, in omnibus curialibus templis et, si Ordinarii locorum utile iudi-

1 *Summ. th.* 3ª, *q.* iii *a*, 8 *ad* 3. 2 *In Miss. rom. fer.* iii *post Pent.*
3 Rom. viii, 26. 4 Eph. i, 14.

carint, in aliis etiam templis sacrariisve fiat. Omnibus autem qui eidem novendiali supplicationi interfuerint, et ad mentem Nostram, rite oraverint, eis annorum septem septemque quadragenarum apud Deum indulgentiam in singulos dies concedimus; tum plenariam in uno quolibet eorumdem dierum vel festo ipso die Pentecostes, vel etiam quolibet ex octo subsequentibus, modo rite confessione abluti sacrâque communione refecti ad eamdem mentem Nostram pie supplicaverint. Quibus beneficiis frui pariter eos posse volumus quos publicis illis precibus legitima causa prohibeat, vel ubi non ita commode, secundum Ordinarii prudentiam, in templo res fieri possit; dum tamen supplicationi novendiali privatim detur opera ceteraeque conditiones expleantur. Hoc praeterea placet de thesauro Ecclesiae et perpetuum tribuere, ut si qui vel publice vel privatim preces aliquas ad Spiritum Sanctum pro pietate sua iterum praestent quotidie per octavam Pentecostes ad festum inclusive sanctae Trinitatis, ceterisque ut supra conditionibus rite satisfecerint, ipsis liceat utramque iterum consequi indulgentiam. Quae omnia indulgentiae munera etiam animabus piis igni purgatorio addictis converti in suffragium posse, misericorditer in Domino concedimus.

Iam Nobis mens animusque ad ea revolat vota quae initio aperuimus; quorum eventum summis precibus a divino Spiritu flagitamus, flagitabimus. Agite, Venerabiles Fratres, Nostris cum precibus vestras consocietis, vobisque hortatoribus universae christianae gentes coniungant suas, adhibita conciliatrice potenti et peraccepta Virgine Beatissima. Quae ipsi rationes cum Spiritu Sancto intercedant intimae admirabilesque, probe nostis; ut Sponsa eius immaculata merito nominetur. Ipsius deprecatio Virginis multum profecto valuit et ad mysterium Incarnationis et ad eiusdem Paracliti in Apostolorum coronam adventum. Communes igitur preces pergat ipsa suffragio suo benignissima roborare, ut in universitate nationum tam misere laborantium divina rerum prodigia per almum Spiritum feliciter instaurentur, quae vaticinatione Davidica sunt celebrata: *Emittes Spiritum tuum et creabuntur et renovabis faciem terrae.*[1]—Caelestium vero

1 Ps. CIII, 30.

donorum auspicem et benevolentiae Nostrae testem vobis, Venerabiles Fratres, Clero populoque vestro Apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum die. ix. Maii anno MDCCCLXXXXVII, Pontificatus Nostri vigesimo.

LEO PP. XIII.

EX DELEGATIONE APOSTOLICA.

DE QUASI-PAROECIIS PRO POPULO DIVERSAE LINGUAE.

WASHINGTON, 12 Maii, 1897.

ILLME AC RME DOMINE:—Cum in Statibus Foederatis plures in eodem territorio quasi-paroeciae pro populo diversae linguae erectae sint, quaedam ortae sunt questiones earum jura respicientes in personas quae aut ex parentibus ad has ecclesias pertinentibus natae sunt, aut quae ex exteris nationibus advenerunt, linguam tamen Anglicam callentes. Haec Apostolica Delegatio in re tam gravis momenti satius dixit superiori S. Cong. de Propaganda Fide judicio praefata dubia submittere eo vel magis quod connexa videbantur cum resolutionibus ab eodem S. Ordine die 11 Aprilis 1887 latis. Porro ad tramitem harum resolutionum Emnus ejusdem S. Cong. Praefectus literis sub die 26 Aprilis, anni currentis, Prot. No. 22972, nobis datis declaravit:

I. Filios ex parentibus non-americanis linguam ab Anglica diversam loquentibus, in America natos non teneri cum emancipati sint ad sese jungendos quasi-paroeciae ad quam pertinent parentes, sed jure frui sese uniendi quasi-paroeciae in qua regionis lingua, seu Anglica, adhibetur.

II. Catholicos qui in America nati non sunt, qui tamen linguam Anglicam noscunt, jus habere membra fieri illius ecclesiae in qua Anglica lingua in usu est, nec obligari posse ad sese subjiciendos jurisdictioni Rectoris ecclesiae erectae pro populo linguam propriae nationis loquente.

Haec a me significanda erant A. Tuae dum, omni qua par est reverentia et existimatione permaneo, Amplitudinis Tuae

Addictissimus in Xto,

† SEBASTIANUS ARCHPUS. EPHES., *Del. Aplicus.*

CONFERENCES.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

THE EVIDENCE REGARDING I. JOHN, V., 7.

Qu. The recent decision of the S. C. Inquisition to the effect that Catholics cannot lawfully question the genuineness of the passage in the First Epistle of St. John, v., 7, which reads: "And there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one," has raised some public taunts against the mediævalism of the Church by the Protestant ministers, who affect to be guided in their acceptance of the S. Scriptures by the "higher criticism."

What are the merits of the case in view of the late pronouncement by the Sacred Congregation at Rome?

Resp. The sneer about Catholic mediævalism, or about "a Church which is self-chained to its old errors" (as the editor of *The Independent* phrases it), comes with somewhat unfortunate grace from the upholders of the "Revised" English Version of the Bible, who at this late day have found that in trusting the so-called reformers of the sixteenth century, Luther, Beza and consorts, for their knowledge of the Hebrew and Greek texts—and for their honesty in rendering them correctly—were sadly in error. Of something like 20,000 changes which the late revisers of the Protestant Bible found it, according to their own statement, necessary to make *in the New Testament alone*, more than half the *textual* changes consisted in a *return* to the approved version of the "mediæval" and "self-chained" Church. That tells a story without need of comment. The passage here in question, first rejected by the Lutheran translators because

it was not found in the Eastern versions examined by Erasmus, is a particularly unhappy choice of material to fling at the Church, for every serious student of biblical criticism knows that there are grave reasons to support the passage, and hence only a superficial mind will sneer at those who maintain its authenticity. Furthermore these would-be judges of Catholic affairs fail to comprehend the economy and motive prompting the action of the S. Congregation, which was founded not for the purpose of defining doctrine, but to check the vagaries of uncertain speculation in matters of faith. The fact is that the late Protestant revisers who proved the Lutheran reformers to have been false in a thousand instances when they attempted to meddle with the Catholic version, are of no authority compared to the tradition which vouches for the Catholic Vulgate; and before we admit that a text of this kind is to be stricken out of the Inspired Books we require much more conclusive testimony than that which is actually offered by the higher criticism.

The actual state of the question is briefly this: A doubt first arose about the genuineness of the passage because it was not found in the early Greek manuscripts and Eastern versions. Erasmus, Sir Isaac Newton, Bentley, Travis, Simon, Griesbach, Scholz and others discussed on both sides the merits of this discovery. The important testimony of the famous "Prologue to the Canonical Epistles," which is commonly attributed to St. Jerome (though there has been controversy on this point also), makes clear that the verse had been omitted through carelessness of certain transcribers. Victor of Capua (A. D. 546), who maintains the Hieronymian authorship of the Prologue, speaks of this fact in unmistakable terms. Dr. Ranke, the editor of the *Codex Fuldensis* likewise attests the authorship as unquestionable. The *Freisingen fragments*, an old uncial MS (400–500), discovered by the learned Dr. Ziegler, of Munich, also contains the verse. Now this copy has been shown to correspond with the old Latin version (Itala) used by S. Augustine, and though it is possible, as Dr. Ziegler says, that the passage may have been interpolated, it is not at all probable,

because the Arians, for whose sake the interpolation could alone have been intended, would surely have protested against such evidence drawn from a spurious text not in their Bible.

The Benedictine edition of St. Chrysostom (A. D. 381) contains an exposition of the same passage, which the Rev. C. Forster, an Anglican minister, ably defends as the strongest addition to the usual patristic evidence. The Sulpician Abbé Le Hir adduces as another witness of the same category St. Claudius Apollinaris, bishop of Hierapolis (Phrygia), who lived toward the end of the second century, and who clearly indicates the passage in question. The genuineness of these fragmenta is likewise admitted by such authorities as Wescott and Donaldson. These are strong evidences when taken in connection with the hardly less explicit testimony of Tertullian and Cyprian, and the fair right of prescription created by fifteen centuries. To refute all this we are told that Vigilius of Thapsus corrupted the sources, deceiving scholars of his day such as S. Fulgentius, S. Victor of Capua, S. Cassiodorus and countless others both hostile and critical. No; the late revisers were of course scholars; they counted the number and weight of the Greek and Eastern MSS. and concluded that there was not sufficient evidence to justify their *reinserting* the passage, taken out of the Vulgate by men who showed themselves reckless and often faithless in their treatment of the sacred text. If the new revisers were less partial, can we say that they were more reverent in their view of venerable testimony, when they invited such men as Mr. Vance Smith, a Unitarian who professedly denied the divinity of Christ, to act as a member on the committee of revision?

CAN ST. VERONICA BE THE TITULAR OF A CHURCH?

Qu. There are, I believe, quite a number of churches throughout the country dedicated to St. Veronica, especially where the devotion to the Holy Face is popular. Some time ago I ascertained that the name of St. Veronica is not contained in the Roman martyr-

ology, and that many assume that no saint of this name existed until the end of the XVI. century when the Augustinian nun, Veronica de Binasco, by her saintly life gave popularity to the name which had been coined by mediæval writers to illustrate the incident in the Passion of our Lord which records that a holy woman, named Veronica, presented Him with a kerchief on which He wiped His Adorable Face, leaving the impression of the *volto santo* kept as a relic in Rome. The name itself, meaning "true image," seems to lend coloring to this supposition.

Is there any historical foundation for the legend which gives existence to St. Veronica at the time of our Lord?

Is there any authoritative sanction by the Church for the veneration of such a saint, so as to allow the dedication of churches, altars and shrines in her honor?

What is the proper accentuation of the word "Veronica?" I have heard a well-informed missionary say Veronīca, basing his pronunciation on the etymology of the name from the Latin *verum* and the Greek εἰκών.

Resp. The tradition which identifies St. Veronica with the holy matron who presented the kerchief to our Lord on His dolorous way, and who had been previously cured by Him of an issue of blood (S. Math. ix., 20), goes back to Apostolic times, as is very clearly demonstrated by Cirot in the second chapter of his erudite *Origines chrétiennes de Bordeaux*. The saint is mentioned in the so-called "Gospel of Nicodemus," sometimes styled "the Acts of Pontius Pilate." This work, although reckoned among the apocryphal writings, in the sense that it does not belong to the inspired books of the Scriptural canon, is unquestionably very ancient, and may be accepted as contemporary with the later evangelical books of the Sacred Text. It certainly existed before the third century. There we read (Chapt. v., 26) that "a certain woman named Veronica testified before Pilate in behalf of Christ, stating that He had cured her from a bloody issue of twelve years standing." (Cf. also Euseb. Hist. Eccl. vii., 18, who speaks of the same incident.)

From the second century onward there has been a constant devotion, resting on tradition, in various parts of the East,

of Lombardy and France. Though her name is not in the Roman martyrology, it is found in the very oldest calendars of the Oriental Church, the Syrian and many others. The Church of Milan, which follows the Ambrosian rite, has her feast on the 4th of February with a Mass and Office in the Breviary. This is of itself a sufficient refutation of the mediæval origin of the name and legend, as there are abundant accounts which the Bollandists have collected to show the universality and antiquity of the pious belief connecting St. Veronica with the *volto santo.*

As to the interpretation of the name, as meaning "true image,"—from *verum* and εἰκων, we may admit that it is of mediæval origin, or for that matter of modern origin, because in either case it has no foundation in the true etymology of the word, and it is a mere fancy arising from similarity of sound and association of thought. The name is derived from φερω and νικη, and is the equivalent of *Victorina* (Victoria) in Latin and *Sigisberta* in Saxon. It is the name given to one of the descendants of Diagora, all of whom were famous in the Olympic games,[1] and the Abbé Maury points out that it was a common epithet (like Augusta) applied to the princesses or also to cities of Macedonia, Egypt and Palestine, whence it passed into use among Christians to denote the heroic qualities shown in martyrdom or great sanctity. The modifications of *Veronica*, *Beronica*, and *Berenice* are quite in accord with the laws of Greek dialectic changes.

We have then as much authority for assuming the existence of St. Veronica as we have for many other of the early saints and martyrs, namely, an ancient and trustworthy tradition which tells us of a holy Jewish matron by name of Βερενικη (pronounced *Verenike* and latinized *Veronica*) also called *Seraphia* (which is a Hebrew word combining in its root the ideas of "ardor," "nobility" and "image," and may thus be taken as identical in meaning with the epithet

1 See Pindar's Olympiacae Z , edit. Erasm. Schmid: "Post hos, nepotes ex filia stetēre, qui et ipsi de pugilibus Olympicas coronas meruēre, Callipaterae nimirum, vel *Pherenices*, ut ab aliis vocatur."

given her according to the Greek or Roman idiom). This tradition is furthermore emphasized in the "Stations of the Cross" which in their present form have the sanction of Church authority, and may not be altered at will. The fact of the sacred sudarium itself has no other sanction to vouch for its authenticity than this same tradition honored by the whole Church.

Whether altars and shrines in the Western Church should be dedicated to St. Veronica, since her name is not in the Roman martyrology, and we have no Mass or Office in her honor, is a matter which the S. Congregation could determine in the negative; but that would not permit us to doubt the tradition or the lawfulness of honoring her as a saint, as she is honored in the East, in Milan and in many churches of the West, especially in France, where her feast is kept on the 3 February. (See Stadler, *Veronica*, n. 2; and *Pet. Bollandist.* II., p. 236–246.)

THE CORDS OF THE RED SCAPULAR.

Qu. Is there anything clearly certain as to the *color* and *material* of the cords to which the five scapulars are attached? In the December number, 1892, of the REVIEW (page 451) a decision of the S. Congregation is given which allows the "quinque scapularia sive *totidem* sive *duobus* tantum *funiculis* unita." In explanation it is stated that when the five scapulars are joined by *one pair* of cords, these must be of *red wool.* Is this essential, and for what reason?

B. R.

Resp. Whilst the cords connecting the various scapulars may be of any material or color, it is expressly stated in the application for faculties sanctioning the institution of the red scapular, (to the Priests of the Mission called Lazarist Fathers, by Rescript of Pius IX., 25 June 1847, and 21 March 1848), that the same be made of red wool, *joined by cords of red wool.* Hence, if this scapular be among the five—as is usually the case—attached to a single pair of cords, these must be of red wool to comply with the form of its separate institution.

THE TRANSFER OF SOLEMN FEASTS.

Qu. Will you please let me know if there is a general Indult for this country permitting the celebration on Sunday of the solemnity of a feast that falls within the week. And if there is, what are its terms; that is, what rite on the Sunday will hinder its celebration? It seems to be the general practice to celebrate on Sunday the solemnity of such feasts, v. g., the Titular, or the dedication of a church, so I suppose there must be an Indult authorizing it, but I have never come across it.

I notice an answer in the February number of the REVIEW about celebrating the Mass of St. Stephen on the following day (Sunday), and the feast of St. John, which supposes that the practice is lawful, though the only reference given, that I have at hand, is A. Carpo's Kalendarium Perpetuum, where he treats of saying the Mass of a feast on the usual day of the feast itself, although the feast has to be transferred because some feast of higher rite occurs on the same day. In the Society of Jesus we have such an Indult for our saints. If the Indult in question is in one of the decrees of our Plenary Councils, will you kindly give me the place?

Resp. By Indult, April 9 1802, and Decree, June 28 1804, to the dioceses of France was given the privilege of celebrating the solemnity of certain festivals on the Sunday following, whenever they happened to fall on a day other than Sunday. These festivals are: The Epiphany, Corpus Christi, the Holy Apostles Peter and Paul and the Patron of a diocese or of a parish. This same privilege has been granted to the dioceses of the United States for the same festivals, except the Epiphany. The Second Plenary Council of Baltimore: Tit. VII., n. 384, decreeing the celebration henceforth of the Patronal Feast, allowed in "country places and small towns," the solemnity of the Patronal Feast to be transferred to the following Sunday, and this same privilege is allowed also in cities, v. g., in the Archdiocese of Boston, whenever it is judged expedient.

The solemnity of SS. Peter and Paul was allowed to be transferred to Sunday in the Baltimore and other dioceses by special Indult, December 19, 1840, and the same privilege

was granted for the feast of Corpus Christi, December 31 1885 (see Third Plenary Council, page cv.). When, therefore, these festivals fall on a day other than Sunday, the Office and all Masses on that day are of the feast, but, on the following Sunday, one solemn Mass (in the United States a Missa Cantata suffices) is chanted for the feast in question, and all the other Masses of the Sunday follow the regular order of the Sunday.

This *solemnity cannot* take place if the following Sunday is a *Dominica Ia Cl.*, v. g., the first Sunday of Advent or Lent, or if there happens to fall on that Sunday a feast of greater dignity than the rank of the festival whose solemnity is transferred, v. g., this year the feast of St. Lawrence, in August, as Patron of any Church cannot have the solemnity transferred to the following Sunday, because on that Sunday comes the feast of the Assumption, much greater in dignity. In such a case the solemnity is transferred to the first Sunday not impeded by a feast of higher rank.

The privilege of transferring the solemnity does not apply to any other than the festivals above-named, hence not to the feast of the Dedication of a Church. (Vide Wapelhorst, or De Herdt.)

THE "IMPEDIMENTUM LIGAMINIS" AND THE "HONESTAS PUBLICA."

Qu. For some time past I have had a dispute with one of our priests with regard to the binding force of *matrimonium ratum non consummatum*. I maintain that such a marriage always begets a real *vinculum*, a real *ligamen*, and that the parties to the marriage are prohibited by the *impedimentum ligaminis* from entering a new marriage. The priest in question says that there is no such thing as *ligamen* arising from such a marriage, and that the only impediment in the way of a new marriage is *honestas publica*.

I believe that in all such marriages there is a real *vinculum*, a real *ligamen*. When this *vinculum* or *ligamen* is dissolved by the supreme power of the Holy See, as interpreter of the Divine Law, then, the impediment of "public honesty" may stand in the way of a new marriage, or it may not. If the man wishes to marry a re-

lation of the wife *usque ad quartum gradum* or vice versa, then a dispensation from "public honesty" must be obtained; but should there be question of marrying one who is not related within those degrees of consanguinity to the first consort, it is nonsense to talk of public honesty interfering.

Hence I maintain that:—1. Wherever there is a real marriage, no matter whether it is consummated or not, the parties to the marriage are prohibited by the impediment *ligamen* from contracting a new marriage, and should they attempt to do so they would incur the impediment of crime.

2. When the impediment *ligamen* is removed by the Pope, there may be question of public honesty interfering with a new marriage, or there may not. It will all depend on whether or not the person in question wishes to marry blood-relations of his first consort.

Ans. It is absolutely certain that *matrimonium ratum non consummatum* begets a real *impedimentum ligaminis*, and consequently the parties to that marriage are not only prohibited from but also made incapable of entering into a new marriage as long as that *ligamen* holds good. On this point there is no difference of opinion amongst theologians and canonists, nor can there be any. For such a marriage being a true Sacrament of the Church must have, apart from the natural law, the character of unity and indissolubility specially attached to it by its Divine Founder, and it must thereby necessarily cause the invalidity of a new marriage if attempted. The fact that a marriage *ratum non consummatum* may be dissolved either by the solemn religious profession of one of the parties, or by a positive act of the Pope, proves only that the impediment may cease to exist, but not that it does not exist as long as the marriage itself exists. We have moreover an explicit utterance from the Supreme authority of the Church, which settles this question; for Alexander III., cap. 3, *de Sponsa duorum*, thus writes to the Archbishop of Salerno: "Consultationi tuae taliter respondemus, quod, si inter virum et mulierem legitimus consensus interveniat de praesenti . . . . non licet mulieri alteri nubere. Et si nupserit,

etiamsi carnalis copula sit secuta, ab eo separari debet, et ut ad primum redeat ecclesiastica districtionec ompelli: quamvis aliter a quibusdam praedecessoribus nostris sit aliquando judicatum." This last sentence contains a theological difficulty; for while we take the true doctrine from one Pope, we cannot admit for a moment that his predecessors have held the contrary. There are different explanations, and all satisfactory, of the above quoted words; but as it would take too much space even to indicate them, and they have, besides, little or no bearing on our present case, we simply refer the reader to Feije's excellent work, "*de impedimentis et dispensationibus matrimonialibus.*" Cap. XVIII., No. 439.

We agree also with our correspondent in what he states about the impediment of *public honesty.* This impediment is undoubtedly created by the *matrimonium ratum non consummatum*, but differs from the *ligamen*, not only because it is merely of ecclesiastical origin, and therefore capable of dispensation, but also because of its *extension* and *duration.* It differs, first, in regard to its extension, because, while the *ligamen* forbids a second marriage with any other person, *public honesty* forbids it only with a relation of one's consort *usque ad quartum gradum.* It differs also because of the duration, for while the *ligamen*, if dissolved by the supreme power of the Church, would no longer prevent a second marriage, it would not be the same with regard to *public honesty.* Hence, no man could validly marry, without dispensation, the sister or cousin of his former wife from whom he had been lawfully separated after a marriage *ratum non consummatum.* The reason of this difference is that the *ligamen* acts by itself and consequently once taken away cannot produce any effect in invalidatiug a second marriage. On the contrary, the impediment of *public honesty* forbids marriage with a near relation of the former consort by virtue of the effect already caused, namely, the *conjunctio animorum*, an effect which still remains after the dissolution of the marriage. We see the same thing in regard to the *sponsalia*, which although lawfully annulled by mutual consent of the

parties, would still invalidate the subsequent marriage between one of the two who had made the *sponsalia* and the brother or sister of the other. In conclusion, we subscribe to the last two statements made by our learned correspondent, adding, however, a few words to each.

1. Wherever there is a real marriage, no matter whether it is consummated or not, the parties to the marriage are prohibited by the impediment *ligamen* from contracting a new marriage, and should they attempt to do so, they would incur the impediment of crime, provided the other conditions for this impediment be verified.

2. "When the impediment *ligamen* is removed by the Pope, there may be question of *public honesty* interfering with a new marriage, or there may not. It will all depend on whether or not the person in question wishes to marry blood-relations of his first consort." This, however, does not mean that the impediment of *public honesty* begins to exist at that time, for it came into existence the very moment that the bond was established.

A. S.

THE ESSENTIALS REGARDING THE BROWN SCAPULAR.

Qu. There is a difference of opinion among some of the clergy as to what is necessary for investing members in the Brown Scapular; also as to whether record of enrollment may be kept in any church, or must be sent to a church in charge of the Carmelite Fathers. An answer through the ECCLESIASTICAL REVIEW would serve a good purpose.

Resp. For valid investiture in the Brown Scapular it is required: (*a*) that the two parts of the Scapular itself be made of woven wool of a dark brown color, square in shape; the suspending strings may be of any material or color;

(*b*) the Scapular must be blessed *and placed upon* the person to be invested by a priest who has the faculty: this faculty is granted by the Bishop *ex delegatione ad quinquen-*

nium, and by the Superior-General and Provincials of the Carmelite Order *valitura usque ad revocationem;*

(*c*) in blessing the Scapular the prescribed form of the Ritual must be used: the sign of the cross made over it only as in other blessings is not valid (Decr., 18 August 1868.);

(*d*) *each person* must be *separately invested*, although the blessing may be made *in numero plurali;*

(*e*) The Brown Scapular must be given separately, and according to the prescribed form of the Ritual. The faculty of giving the five scapulars together by one short form expired on April 27, 1897, even for Religious Orders and Congregations who had obtained said faculty *in perpetuum.*

Furthermore, whenever there is a Carmelite Convent within a circuit of five miles the faculty of investing in the Scapular cannot be used by any one else. And all such faculties are *ipso facto* revoked in any locality upon the establishment there of a Carmelite Community.

The register of persons enrolled may be kept only by the rector of a church where the Confraternity of the Scapular is canonically erected; else the record of names must be forwarded to a Carmelite Monastery. The Very Rev. Pius R. Mayer, O.C.C., Provincial of the Carmelite Order, (Pittsburg, Pa., corner Fulton and Centre Avenues) has signified through the REVIEW his willingness to give priests the power of enrolling, and other assistance in the spread of this devotion. (Vide AMERICAN ECCL. REVIEW, 1896, Vol. XIV., p. 559; also Vol. I., 1889; et passim.)

A MATRIMONIAL TANGLE.

Qu. John and Mary, both Methodists, and baptized in their own way, marry before their Methodist minister. After a few years of married life, they separate and obtain a divorce. Some time after, John meets Kate, a Catholic; they fall in love, and with a view to matrimony Kate applies to her pastor. Upon inquiry, he suspects the validity of John's baptism, inasmuch as John declares that the minister lead him into the water to about knee depth, and pronounced

the words: "I baptize you," etc., but did not immerse him until after the form was completed. The pastor told them that he considered that he could obtain a dispensation from his Bishop under the Pauline privilege, and then marry them. He failed to obtain this dispensation, and in his disappointment told Kate the Bishop could give some the dispensation, but did not want to favor him; and that if they were married he could obtain the dispensation.

Kate consults another priest about such baptisms, who tells her that they are not recognized in the Church. Acting on this, she marries before a Justice; and her pastor, for whatever reason, fails to get the dispensation.

Now she applies to me, and I consider the case hopeless, or nearly so. Might her good faith and the foregoing advice throw the doubt of John's baptism in her favor?

Were he to come into the Church, I would baptize him conditionally, if not unconditionally.

They were married near Moberly Mission. Might the decree "Tametsi" of Canon Law affect the case? Kate is much put about, and John would become a Catholic.

Resp. The tangle is more apparent than real; and if "her pastor" and the "other priest" had been more theological and less imprudent in their answers to Kate, there would have been probably no tangle at all. Certainly the case was not in its beginning hopeless, and even now we may find a solution favorable to the present marriage, and thus escape the necessity of obliging John and Kate to separate.

Our first step must be to go back to the starting point, and to do in the present what should have been done at the very outset of the whole affair.

A woman, who is apparently free from all impediments, desires to marry a man who is divorced. Two decided difficulties at once present themselves to our mind: the *ligamen* and the scandal that will arise from such a marriage. As to the scandal, it can be avoided in many ways, for instance, by a change of residence or by an official declaration from the Ordinary of the place duly made known to the congregation. The other difficulty, which is after all the principal one,

can only be removed by finding out the validity or invalidity of John's or Mary's baptism. Judging from the statement of the case before us, both John and Mary are probably baptized, and consequently, if no further inquiry be made, we are brought to a full stop. Kate cannot be permitted to marry John. The reason is, because such a probable baptism would carry with it a probable impediment *juris divini*, which cannot be either ignored or done away with by dispensation.

But let us proceed further, and inquire more minutely into the baptism of the parties. If on making this inquiry an essential defect be found either in the baptism of John or in that of Mary, then a solution is ready at hand. For if we ascertain that the baptism of one of the two parties is invalid, the baptism of the other party must be supposed either valid or invalid. If valid, their marriage would have been null and void on account of *disparitas cultus*, and if invalid, we have a clear case, to which the Pauline privilege may be applied upon John's becoming a Catholic.

The fact that they were married "near Moberly Mission" would not, as far as we know, affect the case.

A. S.

BISHOP McQUAID ON "OUR SEMINARIES."

Permit me a few observations on the excellent contribution by the Bishop of Rochester to the burning question of clerical education in the United States, recently published in the REVIEW.

The Bishop has a keen perception of our weakness and of our resources; and that is well, for it makes him speak with moderation. "The great problem is the preparatory Seminary—how to make it what it should be, and how best to do its work." The Bishop solves the problem in his own diocese by making the preparatory school an adjunct to the Cathedral so that "these candidates are under the eye and guidance of the bishop and his clergy from the start." The whole matter is a question of personal zeal and intelligent

interest. The suggestions about examinations are equally to the point, and show what must be avoided to ensure real efficiency in studies. But these and other parts of the Bishop's recommendations in regard to study and discipline will be readily accepted by anyone who is familiar with the subject of training in Seminaries. I merely single out one practice introduced at Rochester which I believe offers serious objections to the maintenance of the ecclesiastical spirit, if considered as an ordinary feature of the management. I refer to the introduction of maid-servants to make up the students' rooms and to act as waitresses in the serving and dining halls. It is perfectly true that every gentleman may have woman-servants about his house without danger of compromising himself or lowering the moral standard of his behavior. The same applies of course to a priest. The very position of master which he holds towards menials is a protection against familiarity; he may have a high esteem of the qualities of his servants and yet maintain that distance above them which prevents their gaining advantage over him in any sense.

But the student in the Seminary is in an altogether different position. The servants do not depend on him, and there are many circumstances which place him in a sort of dependence for favors received or expected from those who have access to the larder, to the outside—his friends, relatives, superiors, etc. Students are often boys, they attain their real manhood frequently only after actual friction with the world when they find themselves obliged to answer the consequences of thoughtlessness, rashness and temporary malice. Moreover the social distance between them and the people who have to make their living by manual service is—I may say, generally—hardly perceptible, despite their high vocation. Conniving between students and servants by which the former obtain some trifling privilege not sanctioned by, or contrary to, rule is the easiest thing in the world. Women have above all else a persistent tendency to pick out favorites, and to show their preferences in the most ingenious ways. The spirit of clan, of family association, even mere adven-

ture into forbidden ground easily beget a mutual attitude between a young man and a woman, which may be most unreasonable and would be regretted in any of its consequences, yet which might entangle a youth and bring about the loss of a vocation. I might multiply reasons which show how the very condition of this relationship between students and servants makes this case wholly different from that of an employer who is safeguarded by his position and by his very liberty of choosing his society, from the partiality, neglect, jealousy and other qualities of servants when simply restricted by outward rules. Ninety per cent. of our students who are in earnest might not be affected by the conduct of a waitress, yet through the weakness and imprudence of one a canker may be grafted in the Seminary which would eat its way of corruption into the whole system, where it could easily be avoided by a less dangerous, though less novel experiment. There are other considerations which make me doubt the fitness of having girls attend to the rooms habitually of ecclesiastical students. The cadets in our military academy whose example has recently been held up for our admiration in matters of discipline, have waiters; they make up their own rooms and their elders see nothing degrading in this practice.

I trust someone else will take up the points of Bishop McQuaid's article on studies, for they deserve full and intelligent discussion, especially the subject of entrance-examination and admission to Sacred Orders.

SMOKING IN THE SEMINARY.

Qu. There appears to be a decided difference between the two heads of Seminaries, Bishop McQuaid and Fr. Slattery, regarding the advisibility of permitting students to smoke. I, for my part, hold with the Bishop that the practice should be restricted, even if it were true that students "will smoke anyhow." But I should like if you could have the subject ventilated in the REVIEW, for it is a practical question. Students who read the ECCLESIASTICAL

REVIEW will make up their minds, one way or another, as to the right or wrong of the practice, and superiors must be prepared to safeguard the rule by reason as well as insistence. What does the editor of the REVIEW say?

Resp. The articles on Seminary training will continue for some time in the REVIEW. Hence our readers will have the benefit of learning what the experience of superiors can impart on the subject. In the meantime we would be glad to hear from others who can afford to give the matter serious thought and intelligent expression.

SPONSORS AT CONFIRMATION.

The Editor AMERICAN ECCL. REVIEW:

Qu. Probably you have seen the comment made by the Milwaukee Catholic newspaper on the statement regarding the necessity of sponsors for the individual *confirmandi*. There is some reason in what is said about the difficulty of having sponsors for each when the number to be confirmed is very large. But is this a sufficient reason for ignoring the express ordinance, not only of the Council, but of the Holy See?

Resp. The above illustrates the modern tendency to make existing practice and convenience the norm of justifiable action. "If the stricter practice prevailed our confirmation exercises would be crowded affairs indeed," says the newspaper theologian. There is no question of "if" and "stricter practice." It is simply a law that each person receiving the sacrament be accompanied by a sponsor who is made responsible for the fidelity of his godchild. This law has been observed for centuries, and has only been legitimately dispensed with because it frequently happened in missions that the number of Catholics available to act as sponsors were fewer than those to be confirmed. The crowded condition can easily be obviated by placing the *confirmandi* in the isle with their sponsors behind them, whilst the Bishop moves along to anoint them successively.

It saves time, is less awkward than obliging them to come into the Sanctuary, and is the common custom in many churches. It merely requires a will to observe the law of the Church, and to get out of a custom.

FATHER HUGHES AGAINST DR. WHITE.

Qu. The article of Fr. Hughes against Dr. White in the last number is exceedingly interesting, although somewhat slow in coming to the main point. But why do you go to Belgium for an answer to an American writer? Have we no men capable of exposing the learned charlatanism of our political philosopher, perhaps I should say—philosophical politician, the present Ambassador to Berlin?

Resp. Fr. Hughes undertook the articles mainly because in order to expose the sophistry and shallow malignity of Dr. White it was necessary to have the genuine text of the writings in reference to St. Francis Xavier which Dr. White pretends to cite and criticise. These are to be found in the hands of the Bollandists in Belgium. Fr. Hughes being at present in the house of the Bollandists for the purpose of studying certain documents referring to his Order, was the most competent to deal with the subject. The interest of his articles will grow as he proceeds. Moreover, Fr. Hughes, who is an American and attached to the University of St. Louis, Mo., being only absent for a time, already answered Dr. White on a previous occasion, and this fact may be recognized in Prof. White's recent work although it did not lead him to be more on his guard.

BOOK REVIEW.

INSTITUTIONES THEOLOGIAE DOGMATICAE, auctore R. P. J. Hermann, C. SS. R. Volumen I: Theol. Generalis et Tract. de Deo Uno—de Deo Trino. Pp. 680. Volumen II: Tract. de Deo Creatore—de Incarnatione—de B. V. Maria—de Gratia—de Virtutibus. P. 645. Volumen III: de Sacramentis in Gen. et in Specie—de Novissimis—Indices Generales.—Romae: Ex typogr. Pacis Phil. Cuggiani. 1897. Pp. 634. (Benziger Bros.) Pr. bd. $3.60.

The exposition of a science such as Dogmatic Theology should not, it may be thought, offer a very large scope for diversity of method. The subjects with which it deals are, in the first place, clearly defined propositions more certain, as to the motive of their credibility, than the theorems of exact science. Moreover, when we view these propositions not simply as commanding the assent of the mind, but as laws determining modes of action in the Church or in the individual, we have abundant and well-attested precedent for their interpretation. For three hundred years the Council of Trent has been the practical norm of Catholic belief, to which the Vatican has added only the fuller expression of two definitions, by making them *de fide*. Within three centuries before that we have three Ecoumenical Councils, chrystallizing and unifying the various aspects from opposite view-points of the Apostolic deposit. And thence backward the canons of faith as defined in General Councils mark simply the systematic binding together of the branch work, as the organic growth planted by Christ rapidly developed over the face of the earth.

Despite this fact which appears to make against the necessity of multiplying text books of dogmatic theology, we have had within comparatively recent times such a store of additions in this particular field that the professor in search of a text book for his pupils must feel embarrassed as to a just selection. We have scarcely laid down the new volume of P. Pesch's *Praelectiones Dogmaticae*, when his fellow professor of Dittenhall, the Jesuit, P. Sasse, sends us the first

volume of his *Institutiones Theologicae*, and the publisher of both announces the fourth volume of Dr. Scheeben's work, as completed by Prof. Atzberger. Dalponte, Schmid, Tanquerey have their separate circles among those latest in this field, besides whom we might name twenty more who have published works on general or special dogma without being open to the charge of having needlessly multiplied references on the subject. The fact is, that dogmas, like the formulas of Euclid, are the subject of manifold application, because the reason of their truth establishes the truth of numerous analogous facts and doctrines of religion. It is to discuss this reason underlying dogma which yields the ample scope open to writers upon the science of exact theology. The basal outline for the discussion was drawn long ago, in perfect fashion by St. Thomas. Those who have written after him only improved upon his system by making it accessible to different classes of mind; they made use of new sidelights furnished by the development of historical evidence and scientific demonstration; they found fresh matter to establish more striking analogies, and they sought to bring into closer harmony the moral with the dogmatic, the physical with the super-sensible truths.

P. Herrmann's efforts in this direction are noteworthy for several reasons. Whilst he holds, like all the approved theological teachers since the time of St. Thomas, that the Angelic Doctor is our safest exponent of the *rationale* of law and duty, he takes St. Alphonsus Liguori in all doubtful cases as the interpreting judge. There is an advantage in this. The last (chronologically) of the great Doctors, whose authority has been commended by the Church, St. Alphonsus, is known to be in full harmony with the general conclusions of the greater Catholic Master; in mooted questions he leans toward that side which charity rather than severe justice suggests, mindful withal that charity may never be unjust. We have then in P. Herrmann's work the teaching of the Angelic Doctor interpreted, where it needs distinct interpretation, in the spirit of St. Alphonsus, with due account of what the great theologians of other, especially recent times, have added to the store of theological knowledge.

In his method the author is conservative, that is to say, he avoids as much as he may the polemical issues raised by modern science. And here it is difficult to be justly critical. It has been alleged against the approved theologians of the Catholic Church that they are as a rule too tenacious of traditional views in theology, even

after it has been demonstrated that more liberal views may be held *salva fide*. They are taunted with being backward, with clogging progress among Catholics, and with keeping alive prejudice against the Church, thus preventing valuable accessions to the true fold. There is a flaw in this reasoning, which confounds the wisdom of the world with the wisdom of the Gospel. Knowledge may, indeed, be the accompaniment of both, but that which distinguishes them, that which gives to the one the name of darkness mistaken for light, and to the other true light accounted folly, that is the backwardness, the humility, the unselfish altruism of the cross. If we start with the assumption that the central aim of the human creation is knowledge of things, we err, for the wisdom of the world must go under, because it is hostile to the spirit of Christ. Hence, any alliance with it which yields to it superior claims is overstepping the legitimate mark of our race, into a fathomless abyss. And because this abyss is there, those who train us are careful to restrain the too forward movement. The Apostles, a laughing stock to the philosophers of their day, knew how to chasten and yet make practical the rules of life suggested by the wisdom of the golden age of Greek learning.

But whilst we can appreciate the measured conservatism which arises from the sure recognition of an ultimate aim apart from, and superior to, mere human progress, we should not endorse the principle that views are true because they are traditional. In former times it was the fashion of intellectual men to entertain inquiry and draw inferences regarding things which lie beyond the domain of immediate sense-perception, and which were not fully explained by the dicta of revelation. Thus, to take but one example, the specifications of place, time, manner and effect of the eternal joys or penalties, whilst they may, under circumstances, offer fruitful subject for meditation, are not subjects for positive definitions in the science of theology. The Church states very little on these topics, and what she states authoritatively is more of a negative character, for the purpose of checking the vagaries of theological speculators, than of a positive nature. Even such terms as "hell fire," "torments" and the like, when used in the Canons of Councils, and having apparently scriptural warrant, are capable of a much wider interpretation than men who live centuries later can ordinarily estimate. The whole chapter, *de poena sensus*, comes legitimately to this: That man punishes himself according to the nature of his constitution ; that the perversion of his faculties goes on with those in-

creasing results of deterioration which are already apparent in this life, and that since these faculties (sentient or passive) are inherent in an immortal soul, the results of deterioration are equally inherent; that the difference between the tortures resulting from the perversion of the faculties in those who are ultimately saved by purgatory, and those who are not changed, is analogous to that which exists between men on earth, some of whom are bettered by suffering and turn their faces to God with longing which grows into perfect love, whilst others become more embittered with malice which grows into the aversion of hate and impenitence. The figures of "fire," "worm," "darkness," "weeping and gnashing of teeth" are simply expressions descriptive of a state which is infinitely capable of deterioration such as is implied in the turning away of the soul from the proper use of its faculties capable of every highest enjoyment and, therefore, capable of every deepest remorse and aversion. The *poena sensus* is identical with *poena damni*, and speculative theology contributes nothing to the elucidation of the dogma by the endless details of the "quomodo."

An exceptionally good chapter is the one which treats *de Ecclesia;* here the method of our author helps us to understand the grand economy of salvation through the Church. Would that the views advanced could be rendered more popular. It is as though the Good Shepherd, seeing his sheep scattered over a vast desert field, built an enclosure which would lead straight up to the entrance of heaven, so that those who wished to enter could not miss the gate. Then He went to gather the sheep, calling and driving them into this enclosure where He could wash and feed them. Some go freely, others half by compulsion, others blindly stray about, but are caught upon the arms of the Master and saved. But none can safely go aside or turn away from this enclosure. They may reach it after much straying, only at eventide, and droop outside the fencing to be lifted over half dead, yet with the hope of being revived through the charity of Christ. Such is the conception of the doctrine of "no salvation outside of the Catholic Church," which could not justly offend even the weakness of moderate self-love, yet it is rarely so presented by Catholic apologists.

Altogether the work before us has been sufficiently characterized in what is its special merit, namely, as a Liguorian interpretation of St. Thomas. A similar attempt has been made before in the excellent *Cursus Seminarii Claromontensis*, with this difference, that the latter combines the entire range of dogmatic and moral theology.

The fact that P. Hermann's work has been submitted to the Master of the Roman Palace, being published under the jurisdiction of the chief censor in Rome is a guarantee of its orthodoxy.

ANCIENT ENGLISH HOLY WEEK CEREMONIAL. By Henry John Feasey. London: Thomas Baker, 1 Soho Square. 1897. Pp. 246. Pr. 7 shillings.

The publication of an English Ceremonial which recalls from unquestionable sources what was the liturgical practice in the Churches of England in times anterior to the Reformation period, is a valuable contribution to the literature concerned with the question of the Anglican claims to have retained the true priesthood. The work comprises the Lenten season only, but the liturgy of Holy Week cannot be separated in its essential features from the general practice observed by the clergy and people. It emphasizes not alone the sacrificial character of the Catholic ceremonial, but also the penitential spirit, which pervades the liturgical acts, and which was probably the principal source of objection on the part of the so-called reformers. Besides this, the study of the old liturgical forms is very interesting in itself as set forth in the different topics treated under the titles of "The Lenten Array," "The Lent Veil," "The Rood Cloth," "The Creeping to the Cross," "The Burial of the Cross and Host in the Easter Sepulchre," "The Great Paschal," "Easter Eve."

MANUAL OF THE HOLY EUCHARIST. Conferences on the Bl. Sacrament and Eucharistic Devotions, with Prayers for Mass, Holy Communion, the "Hour of Adoration," etc. By Rev. F. X. Lasance.—New York, Cincinnati, Chicago: Benziger Bros. 1897. Pp. 631. Cloth, 75 cents.

The members of the *Priests' Eucharistic League* will be glad to add this excellent Manual to their store of devotional books. It has been compiled for the special purpose of aiding them in making the "Hour of Adoration" to which each member pledges himself weekly and it is admirably suited for this end. Furthermore, it suggests means and offers choice matter for propagating the devotion to the Blessed Sacrament among the faithful. Father Lasance

has, at the instance of P. Bede, O.S.B., Director General of the League in the United States, selected from approved sources a number of conferences which present in a succinct manner the doctrine of the Church on the Holy Eucharist. These serve not only for private meditations, but also for instruction to the people. The second part of the Manual contains devotional exercises, prayers for the Forty Hours' Adoration, visits to the Bl. Sacrament and the Sacred Heart, such as are found in our best books for the purpose. We warmly recommend the little volume to the English speaking clergy.

MISSA BREVIS in hon. St. Antonii de Padua: for two voices with organ accompaniment. Composed by P. Ignatius M. Wilkens, O.S.F. Op. 34.—J. Fischer and Bro., New York.

Father Wilkens' church music offers a fine illustration of how feasible—albeit not easy—it is to combine devotional expressiveness, respect for liturgical propriety, and musicianly workmanship in compositions written for performance in our churches. To very many listeners the canons of "Cecilian" music seem needlessly harsh, scholastic, rigorous. To many others, "Italianism" in sacred music is a repulsive as well as an absurd and frivolous profanation. To both of these classes a safe and welcome middle-ground is offered in the grave melodiousness and the correct liturgical character of such compositions as Father Wilkens has made it his pious and successful labor to write. The *Missa Brevis*, although written for two voices, is furnished with an accompaniment written in four-voice style. The soprano touches E flat but thrice in the whole Mass, so that even poor voices could sing it with ease. Despite the limitations with which the composer surrounded his art, he has made this composition sufficiently melodious. It should serve well the necessities of schools, convents and small church-choirs, to whom we specially recommend it. H. T. H.

BOOKS RECEIVED.

INSTITUTIONES THEOLOGICAE DOGMATICAE. Auctore R. P. J. Hermann, C.SS.R.

Volumen I.—Theologia Generalis et Tractatus de Deo Uno—De Deo Trino. Pp. 680.

Volumen II.—Tractatus de Deo Creatore—De Incarnatione—De B. V. Maria—De Gratia—De Virtutibus. Pp. 645.